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April 12, 1984

Passiontide, 1984



'Where were you when they crucified my Lord?'

Briefs

VATICAN SHUFFLE — In a major reshuffling of top Vatican personnel, Pope John Paul II has named a U.S. priest to direct Vatican communications and has named a black African cardinal to head another key post. Msgr. John Foley of the Philadelphia Archdiocese, editor of its archdiocesan weekly, becomes president of the Pontifical Commission for Social Communications. The Vatican also said Msgr. Foley, 48, would be ordained an archbishop. African Cardinal Bernardin Gantin will head the Vatican Congregation for Bishops. (Complete details in next week's *Southern Cross.)*

TESTERS — A consumer group is asking the federal government to place more restrictions on recently approved birth defect kits, claiming the tests may lead women to have abortions because of false test results. The Health Research group, part of Ralph Nader's citizen organization, sent a letter to Health and Human Services Secretary Margaret Heckler, asking for the restrictions on test kits approved by the Food and Drug Administration.

CERTIFICATION NEEDED — The Senate defeated an amendment that would have linked U.S. military aid for El Salvador to the verdict in the case of four American women missionaries murdered there in 1980. The $61.7 million military aid package for El Salvador approved by the Senate April 5 did include a requirement that President Reagan certify human rights progress in El Salvador before the aid is sent.

'RIGHT TO EAT' — Replacing the current food stamp program with a system allowing states to put food stamps under a block grant "may seriously jeopardize the right to eat for many low-income people," Archbishop John J. O'Connor of New York told the Senate Agriculture Committee.

MILLION EARNED — The Vatican museums earned a profit of more than $1 million on the 14-month exhibit of more than 200 of its works in the United States, a museum official said. The money will be used to restore art works and to make improvements at the museum, said Walter Persegati, the secretary and treasurer of the Vatican museums.

CRUCIFIX COMPROMISE — Polish students protesting the removal of crucifixes from a state agricultural school have reached a compromise with authorities that allows one cross to be hung in the school library. The agreement ended a bitter month-long dispute that had placed Pope John Paul II and the Polish church in conflict with the Communist government.

'HOVERING FEAR' — El Salvador's death squads are active again and as a result "fear is hovering over the people here," said Archbishop Arturo Rivera Damas in a Sunday homily. "Fearfully and sorrowfully we see that the death squads have resumed their macabre activity and with greater boldness than before," he said.

KANE REPLACED — Mercy Sister Helen Amos of Baltimore has been elected to succeed Sister Theresa Kane as president of the 4,300 member Sisters of Mercy of the Union. Sister Kane was a controversial figure during Pope John Paul II's 1979 visit when, as head of the Leadership Conference on Women Religious, she greeted him at the National Shrine of the Immaculate Conception in Washington and asked that women be included in "all ministries of our church."

ERA, ABORTION LINKED? — Two spokesmen for the Diocese of Portland, Maine, said they "must withdraw...support" from an Equal Rights Amendment to the state's constitution because of what they said was a growing linkage between ERA and abortion. Maine voters, 25 percent of whom are Roman Catholics, face a referendum on the state ERA this fall.

SCHOOL PRAYER — The House Education and Labor Committee approved a bill which would allow student religious groups to meet in public high schools during non-school hours. The legislation, similar to a bill introduced in the Senate, was approved in committee on a 30-3 vote and sent to the full House.

TORTURE IN 80s — Torture is being widely used in the 1980s to intimidate, punish or extract confessions from prisoners around the world, said a report by Amnesty International. The 263-page report, *Torture in the Eighties,* cites allegations of torture or ill-treatment in nearly 100 countries.

'LIVING JUDAISM' — A fuller understanding of "living Judaism" is needed in Catholic education so Catholics can better know the origins of their faith, an official of the National Conference of Catholic Bishops said after attending a meeting with Jewish leaders.

NEW YORK — Mrs. Catherine Carroll, mother of Father Joseph Carroll of the Diocese of San Diego, died April 10 after a lengthy illness. The funeral Mass will be celebrated April 13 at St. Raymond Church, Bronx, N.Y.

Official

Bishop Leo T. Maher

Thursday, April 12, 1 p.m., San Diego, St. Brigid Church, day of recollection, followed by Holy Chrism Mass and clergy dinner.

Friday, April 13, 12:30 p.m., San Diego, St. Jude parish, luncheon for 10th anniversary of Senior Citizens Nutritional Center.

Friday, April 13, 5:30 p.m., Fallbrook, St. Peter Church, Mass, Confirmation, canonical visitation.

Sunday, April 15, 1 p.m., Barona Indian Mission, Mass, Confirmation, canonical visitation.

Sunday, April 15, 8:30 p.m., San Diego, Channel 39, taping of t.v. Easter Mass.

Tuesday, April 17 to May 12, Holy Land, Holy Sepulchre pilgrimage.

Father Peter M. Escalante
Secretary

Auxiliary Bishop Gilbert E. Chavez

Saturday, April 14, 5 p.m., Tijuana, interview on Channel 12.

Wednesday, April 18, 8 a.m., Paradise Hills, St. Michael Church, anniversary Mass.

Tuesday, April 24 to April 26, Fresno, Region 11 meeting of Spanish-speaking RECOSS.



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USCC eyes '84 elections: 'Take stands'

WASHINGTON (NC) — The U.S. Catholic Conference, with an eye toward the 1984 national election, has reiterated its quadrennial challenge to American Catholics to "take stands...become involved...inform your conscience" on political issues.

The advice came in an updated version of the USCC's statement on *Political Responsibility: Choices for the 1980s.* Earlier versions of the statement were published in 1976 and in late 1979 for the 1980 campaigns.

THE 1984 statement, approved by the USCC's Administrative Board March 22 and released April 3, includes new sections on energy and civil rights and expanded discussion of Central America, nuclear disarmament and other ongoing concerns.

Much of the document, however, reads like its 1979 predecessor, except for minor alterations in wording or use of papal quotes. The USCC is the public policy arm of the U.S. bishops.

As in 1979, the bishops stated that they "do not seek the formation of a religious voting bloc" or "to instruct persons on how they should vote by endorsing candidates."

"MAKE CANDIDATES declare their values, so you can compare those values with your own," the new statement says. "Take stands on the candidates and the issues.

"Become involved in the campaign or party of your choice," it continues. "Finally, use the coming months to better understand the issues and inform your conscience."

Issues discussed specifically, if briefly, by the document are abortion, arms control and disarmament, capital punishment, civil rights, the economy, education, energy, family life, food and agricultural policy, health, housing, human rights, mass media, and regional conflict — including Central America, southern Africa and the Middle East.

SOME LANGUAGE in sections carried over from 1979 seems to be stronger in the 1984 document.

Please turn to page 8

CALEXICO — Students at Vincent Memorial High School here have started a campaign to collect "Fun and Fitness" proof of purchase seals from Post cereals to obtain free computer equipment for their library. The school's goal is to collect 25,000 seals by June 20. Seals may be sent to chairwoman Lupita Garcia at Vincent Memorial High School, 525 Sheridan Street, Calexico, 92231.



PRO-LIFE ROSARY — The Shield of Roses began another nine consecutive first Saturday Rosary vigils in front of the Allred abortion clinic at the Alvarado Medical Center April 7; Mass at Our Lady of Grace Church in El Cajon began the day. About 100 marchers turned out, including five priests, led by Father Martin McGovern. Pictured is Father John Nesbitt of St. Mary Magdalene Church, Jacumba, as he confers with KFMB's Joe Bauer. Free pregnancy testing and counselling were offered by the group.

Photo by Larry Plaster

Father Diehl to lead Hispanic Charismatics

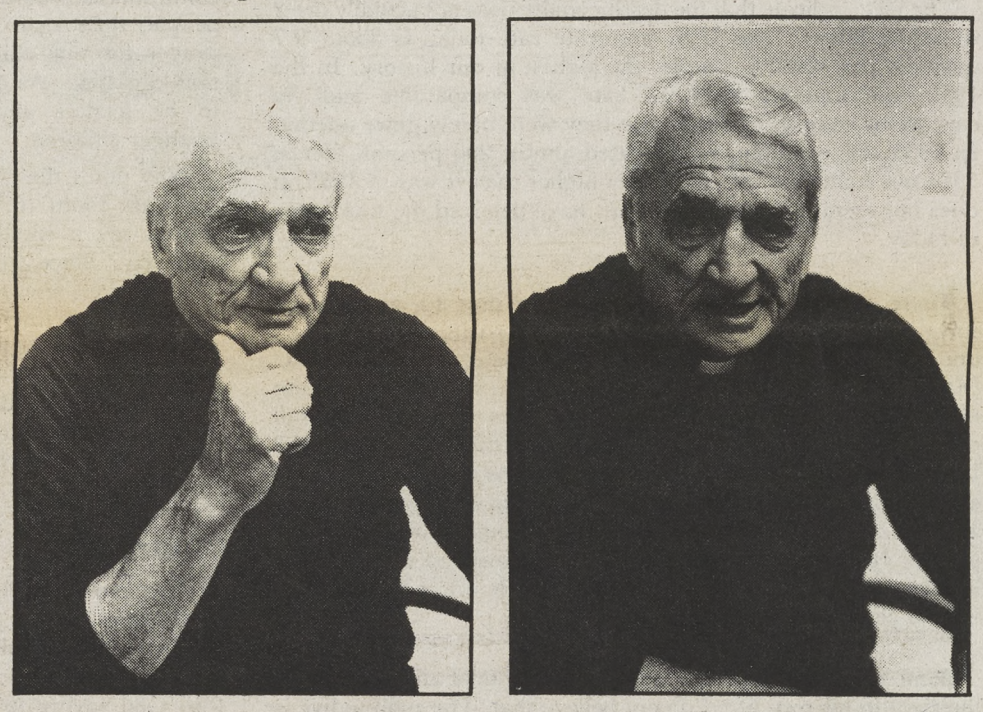
By Deacon James Steinberg

Father Miguel Diehl is the new director of the Diocesan Charismatic Renewal for the Spanish-speaking. Father Diehl, associate at Mission San Luis Rey in Oceanside, was in Cuernavaca, Mexico, when he received news of the appointment by letter from Bishop Leo T. Maher.

"The letter came as a complete surprise," said Father Diehl upon his return to San Diego. "The whole thing just hit me. I have no plans, but I know I'm going to go slow and lovingly. And serve, serve with love...."

THE APPOINTMENT came after consultation with, and the agreement of, Auxiliary Bishop Gilbert E. Chavez, vicar for the Spanish-speaking, Bishop Maher wrote to Father Diehl; the Diocesan Charismatic Renewal will continue under the overall direction of Franciscan Father Ralph Weishaar "so there will be uniformity in the total direction," said the bishop's letter.

Both Fathers Diehl and Weishaar will continue to stay in residence at Mission San Luis Rey, but they will be based at the Diocesan Charismatic Renewal Center in La Jolla. Father Diehl's ministry at the Mission, as it has been ever since he first became a priest, was with the Spanish-speaking.



NAMED — Father Miguel Diehl is the new director of Diocesan Charismatic Renewal for the Spanish-speaking, announced Bishop Leo T. Maher.

Although he has served the San Diego diocese for the past 10 years, Father Diehl was ordained for the Diocese of Tucson, Ariz. He was a trans-Atlantic Clipper pilot with Pan American Airways before World War II, and then a U.S. Navy pilot. He first became aware of Mexican-Americans while stationed in Texas during the war.

"I WAS scared. I was from a small hick town in Pennsylvania. I stood off from them but saw how hard they were worked. 'One day I'm going to work with these people,' I decided. But I had no idea I was going to be a priest."

After ordination, Father Diehl served as a missionary in Ecuador and Peru with the Society of St. James; it was there that he first met Father J. Raymond Moore, now pastor of St. John of the Cross Church in Lemon Grove, he remembers.

After coming to this diocese, Father Diehl served at St. Francis Church in Vista and at Holy Family Church in Linda Vista, where he helped establish Spanish-speaking charismatic groups that

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SOLANA BEACH — "Healing of Memories," which is being hailed as "an intense, life-changing experience," will be led by Fr. John Hampsch, CMF, May 5 from 9 a.m.-7:30 p.m. at St. James parish hall, 625 S. Nardo Ave. The workshop is free, but a collection will be taken. Because seating is limited, registration is advised. Children may not attend. For details, call 459-3255 or write Charismatic Renewal Center, 7654 Herschel Ave., La Jolla, 92037.

S.D. retreat opportunities are tops

By Susan Nowak

OCEANSIDE — The San Diego diocese affords some unusual spiritual opportunities. Where else can one make a retreat at one of California's original Franciscan missions or hear Gregorian chant in the liturgy each day?

The two major retreat facilities in the diocese, Mission San Luis Rey Retreat Center and Prince of Peace Abbey, are practically bursting at the seams with retreatants who want to "understand the mystery of their life, to see the worth of their person," Benedictine Abbot Claude Ehringer said.

FATHER EHRINGER is abbot of the monastic community situated on a hill outside Oceanside. Just as the abbey has more vocations than it can handle, it is inundated with retreat-bound persons who "need to come to an appreciation of the way God treasures their person and their future," he said.

The abbey has 10 guest rooms and a limit of 20 visitors at a time. To stretch the limit for groups, the Benedictine monks will give spiritual direction to some retreatants who must stay at a motel at the bottom of Benet Hill or in campers parked on the abbey's grounds.

Groups and individuals of various religious backgrounds take advantage of the facilities. About one-third of the visitors are not Catholic, Abbot Claude said. Alcoholics Anonymous groups are regular visitors.

WHEN FATHER Abbot Claude counsels a non-Catholic who goes through a repentant retreat experience, he sometimes "feels sorry...because you wish you could give them absolution. They're ready for it."

In addition to a room and three meals a day, retreatants can avail themselves of spiritual counsel from the monks, directed retreats and round-the-clock confession.

"I've always shied away from mentioning money at all, because many can't afford it and might not come," Abbot Claude said. The suggested donation is $20, but some people give more to make up for those who can't pay at all.

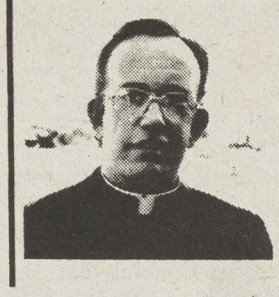
DEMAND REMAINS high for the facilities, especially for groups that want to visit on the weekends. The abbey plans to expand and "retrench," a policy that may appear contradictory, Father Abbot Claude admitted.

The monks are building new cells for themselves, a church, library, guest rooms and dining facilities. The priests' and brothers' old cells will be used for retreatants, and retreat capacity will expand to about 70.

The abbot forsees no further expansion. "We don't want to get too many. We have a community life to lead," he said.

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Viewpoint



By Father Louis Copestake

Murder by sanction

The first page of this *Southern Cross* still shocks me, even though I helped put it together. No less shocking is the story you will hear this Passion Sunday, the story of the trial and execution of Jesus of Nazareth.

Jesus was executed by crucifixion. Were He to be killed in today's United States, it would be by electrocution, lethal injection, firing squad, or by poison gas.

The King of the Jews was executed publicly, beside the road to Jerusalem. No doubt, this measure was intended as a deterrent to His followers and others. It is safe to say that the authorities miscalculated.

We no longer execute publicly in the United States and that is curious. One might imagine that public execution would increase the value of the death penalty as a deterrent. Before his death, a young man recently executed by the State of Texas petitioned to have a public execution via television. Texas denied the petition.

There is a veil of secrecy covering the implementation of the death penalty. From my viewpoint, this says that even those who favor execution don't want to be reminded of the results of their decision. If the death penalty is a deterrent, then its advocates should push for maximum publicity, shouldn't they?

The facts indicate that the death penalty does not actually deter would-be killers. The U.S. homicide rate today is about 9.7 murders per 100,000 people, the highest in our history. In the 1930s the nation's homicide rate was comparable and yet executions were so common that they were barely news worthy. In 1935, for example, we executed almost 200 persons. Yet in 1984 our homicide rate is slightly higher than it was in 1935. It does not seem that past executions have deterred the murderers of today.

There are other ways to deter murder that are likely to be effective. The homicide rate always soars during times of high unemployment, so why don't we try to deter unemployment? Many murderers were once abused children, so why not increase efforts to deter child abuse? Many murderers were heavy users of drugs, so why not step up efforts to halt the traffic in drugs? Many murderers as well as other Americans scoff at our system of "justice," with its capricious punishment of some criminals, so why not develop a respectable and tough system of true justice? In short, why don't we deal with some of the causes of homicide as a way of deterring this horrible crime? This is the way to change things.

Some say that the person who takes the life of another forfeits the right to his own life. I do not believe that. The right to live is not given by any person or government and should not be taken away by any person or government. The murderer forfeits any right to be a free member of society, so a sentence of life in prison without parole is just. A sentence of death, however, is not just. It is vengeful.

Americans need to ponder the harsh reality of murder sanctioned by the government, whether this murder occurs in the womb, in the intensive care unit, or in the electric chair. The death penalty lowers society to the level of the murderer. Taking a life is only justified when done in self-defense. Society can defend itself by imposing a sentence of life in prison without parole.

We need to ask what sense it makes to kill people in order to teach that killing is wrong. How can we take life to demonstrate that human life should not be taken?

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Assistant Editor ..... Deacon James Steinberg
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Staff Writer ..... Susan Nowak
Photography ..... Larry Plaster
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USD campus
San Diego
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Letters . . .

'Pity!'

I read with great interest your analysis of candidate Gary Hart's "new ideas" in *Southern Cross.*

I find it hard to see how an intelligent, informed Catholic voter could vote for Hart. His position on abortion and tax credits for private schools among other things, makes it difficult to consider voting for him.

It would seem that the Democratic party has written off the Catholic vote in next November's election. Pity!

Rev. Charles Dollen
Poway

Ask the children

I don't know if this will ever get published, but I have been reading so much in the *Times Advocate* under "Public Forum" about the negative opinions about school prayer from the parents. I am amazed about the excuses they use for not allowing their children to pray before class even if they would be allowed to bow their heads in silence for just a minute.

Many centuries ago, the Lord's favored people said "Crucify Him." Is that what we are doing in this day and age? Isn't religion taught in the home? If not why can't they be allowed to say a prayer in schools?

The parents talk about school is for teaching, and not praying, but then again all you read about in the newspapers is drug abuse and alcoholism and the communities that are trying to help these people, then again why can't we allow prayer for our children. Christian and non-Christian. As adults we are suppose to be leaders and examples for our younger children.

Why don't the children take a vote in the class room to see if they feel they should say a small prayer before class each day? Since when do the politicians and Congress always have to vote the way they feel about prayer? Maybe if they did so before their decisions, it would bring on a better world. How angry the Lord must be these days. I congratulate President Reagan for at least trying to do something about school prayer.

Margaret Radford
Escondido

'Glories'

Your article on the loss of devotion to our Blessed Mother was very interesting. If the readers would go back and read Genesis, Chapter 3 verse 15, they would find God saying to the serpent, "I will make you enemies of each other, you and the woman, your offspring and her offspring." From the beginning of time, Mary has been made the enemy of Satan. It is just another sad indication of the evil of our times, that Satan has succeeded in pushing Mary into the background, as he had swept through the world, causing corruption of the young, murder of the unborn, and the destruction of the family.

For further information on the glories of Mary, read *Documents of Vatican II, Dogmatic Constitution on the Church,* Chapter 8.

Claire A. Mulligan
Carlsbad

'Valued'

We want to tell you how much we value your "Viewpoints", particularly the last three on "Magical Christianity."

They, to us, are a lucid exposition of our faith as it should be; a welcome injection of clarity in the water muddied by some of the abuses following Vatican II. In saying that, we hasten to add that we are addressing the aberrations that have arisen, not the benefits of the council.

We would also like to say we discern a vigor and thrust in the *Southern Cross* that is exciting and most welcome. It may be that the "wish is father to the thought," if so, so be it. We like what we read and want to thank you for your honesty and candor.

Mr. & Mrs. Thomas R. Bullock
San Diego

Reflection



By Sister Carolyn Link, CPPS

The passion of Jesus today

As Holy Week approaches, our thoughts become focused on the sufferings and death of the historical Jesus. Through the beautiful liturgies of Palm Sunday, Holy Thursday, Good Friday and Easter Vigil of Holy Saturday, the Church helps us to recall these events more vividly.

Jesus' death and resurrection was the climax of a life filled with compassion especially for the sick, the poor, the nobodies of His society. It was by reaching out to the outcasts, the sinners, the "rabble," that He gained the attention of the religious and political leaders of His day. It was by calling attention to the plight of these poor, by insisting that they, too, were true daughters and sons of the Father that these same leaders became alarmed, angry and plotted to kill Him.

Jesus knew the dangers and warned His disciples of impending suffering and death. He even pleaded, "My Father, if it is possible, take this cup of suffering from me! Yet not what I want, but what You want." (Mt. 26:18) Apprehended through betrayal by a friend, He was condemned, flogged and hanged on the cross as a common criminal where even there He was compassionately aware of the "poor" — the dying thief, the executioners, those who condemned Him. It was for the latter that He pleaded, "Father, forgive them for they know not what they do." (Mt. 26:39)

The passion and death of Jesus continues today. It is portrayed daily in our newspapers, on the radio and TV. It occurs in us, in our immediate families, among our friends. It happens in our city, our country, throughout the world. We may be painfully aware of this suffering and this dying; we may be totally oblivious — because it is not close enough to us or because it is too close.

Unlike the world of Jesus, our world has expanded to include not only those with whom we come in contact but those who are thousands of miles away — those whom we, our government and its policies, our business corporations touch in one way or another. And Jesus was very clear when He stated that what we do to the least, we do to Him!

Questions You've Asked



With Father John G. Proctor Jr.

Do we still have the "Easter Duty?" (Do we still have to go to confession and communion during Easter Season?) What is the purpose of this obligation? C.R.

For much of the Church's history, there was an exaggerated reverence for the Holy Eucharist. Some counsellors taught that only very perfect people could receive Holy Communion. Others taught that it was better to receive Holy Communion only a few times a year (or even only once!) and, thus, to receive it "more worthily." Still others taught that it was better just to worship Jesus in the Holy Eucharist and never to receive Him.

The Church always tried to correct these abuses. As far back as the 13th century, the Church began to require yearly confession and communion as a way to emphasize the importance of receiving Holy Communion.

In recent times, we have seen a greater emphasis on the centrality of the Eucharist in our worship, the relaxation of the Eucharistic fast, and the possibility of receiving the Eucharist more than once a day.

When I was growing up, there was a great emphasis on "the Easter Duty." It was usually badly explained. The Easter Duty required the reception of Holy Communion once during the Easter Season, which, for the United States, meant the time between the First Sunday of Lent and Trinity Sunday.

There was another duty, not specifically part of the Easter Duty. One had to confess one's *serious* sins at least once a year. The confession obligation was not directly linked to the Easter Duty (except, perhaps, by logic).

The new Church law keeps the Easter duty essentially intact. However, there is a bit more leeway to the fulfillment of the duty. "For a just cause," this obligation can be fulfilled "at some other time of the year." One is still obliged to confess one's *serious* sins once a year.

No one should perceive the reception of Holy Communion as an "obligation." We should really look forward to the opportunity to receive Holy Communion as often as possible, even daily. We should not become overly fixated on "the Easter Duty." Instead, we should emphasize our real joy in receiving Holy Communion.

Our Christian Way of Life

By Enid Lanyon

Of myself I give you

There are times when telephones are a blessing and others when they seem a curse, for they are constantly interrupting the things we have chosen to do at that time. Every now and again comes a day when the telephone seems about to ring right off the wall and most of the day is used up answering. Whether or not we consider this a waste of time depends on the nature of the calls, if they are concerned with trivia or matter we deem important, or if they are contacts from friends we haven't seen for a while.

A week or two ago there was a day that was slightly different. Almost the entire day was given up to answering calls from friends or relatives I had not seen for at least weeks and in some cases, months. They had each felt they "wanted to talk" and had acted on the impulse. Why all in one day? Was there some awareness emanating from me and radar-ing to them — or vice versa? Were we all tuned in to a common psychic wavelength?

WHATEVER THE reason, these were not casual contacts. In the early morning there was the friend who had just begun to surface emotionally after bereavement, only to find that her mother is dying of cancer. The double blow was thrusting her into near apathy and a feeling of pointlessness. Later there was the husband, recently widowed who was still trying to fight his way through the numbness of deep loss and struggling against an overwhelming inertia of grief and a similar sense of the banality of the activities with which he was filling his days.

In the early afternoon there was the parent whose son had just been involved in an auto collision and was being rushed to emergency treatment, followed by someone who needed to "pick my brains." Mid-afternoon brought another friend who was about to undergo major surgery and feeling the twinge of "nerves." Evening rang in with a relative who needed to "vent" anger at a situation he could not control. The calls were lengthy, requiring a sympathetic and listening ear, despite the fact that being a good listener is not one of my virtues!

All in all, the calls had consumed several hours of my day and when I went to bed, settled down with a cup of warm milk balanced precariously on my chest, and sipping quietly in the darkness, I totalled up the various chores I had left uncompleted and added them to the next day's sum. But the day was not yet over. The final call was from another relative whose evening had been fraught with frustration, anger and emotional tension, who needed to "talk it out" and so calm herself before trying to rest.

BY THE time *that* was over, the milk was cold and my mind fully awake! Doggedly, I reheated the milk, turned off the light and resettled in bed to reflect on my day. Surprisingly, I discovered that the prevailing feeling was one of gratitude. I found myself deeply thankful that each of those callers had given me the chance to share a part of their lives with them.

I was grateful that, in their need, they had reached out to allow me to reach out in return; grateful that our relationships — each quite unique in its way — were such that they were not embarrassed nor reticent in their self-revelation and invited me into their most personal emotional depths — the places where we are so often very much alone.

Above all, I was grateful for the telephone, that strident, importunate herald for making our communications possible. It had been a good day, productive in ways that were more important, more generous and more Christian than anything I had planned. As I thought back over each call, I felt loved and valued and I wondered if I had left those on the other end of the line with even a modicum of the reinforcement with which they had gifted me? I wondered if, in fact, they even suspected that they *had* gifted me?

WE SOMETIMES restrain our impulse to unburden ourselves to others from a suspicion that we may be imposing ourselves upon them, being a "nuisance" or adding to their own troubles. We might, I think, consider that we are creatures of great value and that any gift of ourselves to others, any sharing of the things of our lives, is a gift of great value as well.

Talks with Parents

By Dolores Curran

Lent VI: Sloth

Scripps-Howard religion writer George R. Plagenz wrote an article last year on his new list of the seven deadly sins, holding that while we still see evidences of the old, they need updating. His seven include: violence and cruelty, vulgarity, moral indifference, gluttony, lying, bigotry, and sex.

Under moral indifference, which is today's manifestion of sloth, he explained simply that we could do something about the other sins but we don't. It's as good a definition of sloth as any.

SLOTH — what is it? When we're talking animals, it's "any of various slow moving mammals." When we're talking people, it's lazy, indolent, sluggish, having an aversion to work or exertion. That sums it up rather nicely, I believe.

When we're talking sin, sloth manifests itself in not caring enough about the needs of others to take any personal action. We may feel sorry for others less fortunate, especially those we see on news clips who are hurting, but we insulate and isolate ourselves sufficiently so we don't have to be reminded of them daily or assume any responsibility for those whom God has not gifted as richly as He has gifted us.

We may even relieve our conscience by attributing their misfortune to laziness or sloth. Instead of recognizing our own inaction as sloth, we criticize them for being victims of hunger, joblessness, homelessness or whatever. It's a popular way of dealing with social issues today.

In paraphrasing Matthew, we rationalize Jesus' words in this way:

I was hungry and you went on a diet;
I was cold and you insulated your home;
I was lonely and you were too busy to listen.
I was homeless and you remodeled your bathroom;
I was retarded and you didn't stop to help me.
I was unemployed and you invested in futures;
I was old and you didn't even see me.
I was searching and you didn't lead me to God.

MAYBE THAT hurts a little, but maybe it should, especially in times of wide variance between the affluent and the hurting in our world. Contrast and discuss with your family the difference between slothful attitudes presented in the above with the one below, again, a paraphrasing of Matthew:

I was hungry and you gave to the soup kitchen;
I was cold and you sent blankets to the shelter;
I was lonely and you called me, "I was thinking about you."
I was homeless and you voted for higher taxes for my housing.
I was retarded and you helped me count my change;
I was unemployed and you agreed to work a shorter shift;
I was old and you prized my wisdom;
I was searching and you shared your gift of faith with me.

The Sacred Liturgy

By Father Charles E. Miller, C.M.

The cross leads to life

We cannot imagine a family celebrating the premature, tragic death of their eldest son. And yet God Himself will soon direct the Christian family to celebrate the death of His son, the eldest son of our family, Jesus Christ.

There is a paradox in our Christian faith. We see the death of Jesus Christ, not as a sorrowful event, but as the source of all of our hope and our joy. The reason is that His death was neither premature or tragic. Rather His death was the fulfillment of the whole purpose of His coming and was a great triumph over both sin and death. The paradox is that in God's plan happiness comes through sorrow, joy comes through suffering, and life comes through death.

AS WE contemplate the suffering and the death of Jesus on the cross, it is difficult for us to appreciate why God chose such a way to save us. There is mystery here beyond human comprehension, but God Himself as the master of the universe has left in His creation vestiges of His plan, His way of doing things. We ourselves could not survive unless seeds were buried in the earth in a kind of death in order to come forth in a greater form of life. The material we use for food and drink give themselves up, so to speak, in order to nourish us and become part of our human dignity. And bread and wine, products of the earth and the work of human hands, give themselves up to reach a higher meaning and form of existence as the body and the blood of Jesus Christ.

Easter always occurs in the spring of the year. This season brings a reawakening after nature has spent the long winter months in sleep. Spring means life for the plants and the other vegetation which have lain in death, as it were, awaiting a summons from the warm sunshine to come forth from the tomb of earth. Although in Southern California our spring does not stand in startling contrast with the bleakness of winter as it does back East, we nonetheless do experience some freshness in the air, some newness about nature. Following the winter of death, spring is a time of joy, hope, and fulfillment. All of these natural realities are signs of God's plans for our salvation in Christ.

Christian tradition has long given to the Friday on which Jesus died the name of "Good." It was good for Jesus because His death led to life, His humiliation to exaltation, and His suffering to joy. That Friday is good for us because what Jesus did, He did also for us. His humiliation to exaltation, and His suffering to joy. That Friday is good for us because what Jesus did, He did also for us. His death is our life. That is why we cry out in the Eucharistic acclamation, "Dying you destroyed our death, rising you resored our life."

A PERSON of faith must strive through reflection to appreciate the intensity of the sufferings of Christ and the great generosity with which He accepted the cross, but a person of faith never laments the death of Christ nor does he see it now as a cause for sorrow or tears. The cross was part of God the Father's incomprehensible plan for His son and for us. And so it is that on Easter Sunday, as well as on every Sunday of the year, God the Father gathers His family together and calls us to celebrate in joy and thanksgiving the great mystery of the cross. Our celebration is joyful and filled with hope because in God's plan the cross leads to resurrection, and death leads to the fullness of life.

Monsignor Cooney marks 50 years of priesthood

By Deacon James Steinberg

LOMA PORTAL — Monsignor William J. Cooney came home to St. Charles Borromeo Church April 7 to celebrate the 50th anniversary of his ordination to the priesthood; he was pastor there for 23 years, from 1954-1977.

Joining Msgr. Cooney at the 11 a.m. Mass of Thanksgiving were Bishop Leo T. Maher, more than 40 priests, and nearly 1,000 St. Charles parishioners past and present, along with friends and relatives from as far away as Chicago. A dinner in his honor was held later that evening at the Town and Country Hotel in Mission Valley, with more than 300 in attendance.

INCLUDED WITH the gifts during the offertory procession was a plaque bearing the names of St. Charles parishioners who had contributed to a special fund to install a carillon in Monsignor Cooney's honor.

"Church bells seem to be a very gracious, prayerful, thoughtful way not only of saying thanks for 23 years of service to the parish and the school, but also a way of giving each parishioner a bell to ring in congratulating him on completing 50 years as a parish priest," commented Msgr. Robert T. Callahan, St. Charles pastor, in the special program printed for the celebration.

"The 'Cooney Bells' will keep him present here at St. Charles for many years to come and will constantly remind parishioners and students what they owe in faith to a good parish priest and pastor," said Msgr. Callahan.

THE HOMILIST, Msgr. Cornelius Griffin of the Chicago archdiocese, noted that a 50th anniversary is a "golden" one:

"Very few people are not awed by gold...gold is defined by rarity, purity...50 years sets these qualities in bold relief."

In his remarks at the end of Mass, Msgr. Cooney expressed his gratitude to his parents, his Chicago neighborhood and parish, the Dominican Sisters who first schooled him, Cardinal George Mundelein who ordained him, and the late Bishop Charles F. Buddy who made it possible for him to return to San Diego after service as a navy chaplain during World War II.





GOLDEN JUBILEE — Msgr. William J. Cooney celebrated 50 years of priesthood with 1,000 friends, clergy and visiting relatives during a special Mass at St. Charles Borromeo Church April 7. More than 300 people attended a dinner in his honor that evening at the Town and Country Hotel.

"I'VE NEVER had a bad pastor or a bad assignment," said Msgr. Cooney. He added that he would always think of St. Charles Borromeo as his home, and that the parish academy and the Sisters of Divine Charity who staff it would always have a special place in his heart.

Participants in the Mass included children from St. Charles Borromeo Academy; the Fourth Degree Knights of Columbus, who formed a ceremonial honor guard; and the parish folk choir. A reception immediately after Mass in the parish hall was hosted by Mrs. William Webb and the St. Charles Altar Guild.

Msgr. Cooney was born May 8, 1909, in Chicago, attended Visitation parish's parochial school on the city's South Side, Quigley Preparatory Seminary, and St. Mary of the Lake Seminary. He was one of 50 young priests ordained for the Archdiocese of Chicago on April 7, 1934.

HE SERVED with the Navy chaplain corps during the campaigns in North Africa, Sicily and the Allied invasion of Southern France; he was also in charge of food distribution to orphans, headquartered in Rome.

Msgr. Cooney transferred to the San Diego diocese in 1948, and while at St. Charles Borromeo built the present rectory and church; the entire parish debt was retired the year he left to head the Clergy Personnel Board at the Diocesan Office.

Msgr. Cooney was named a papal chamberlain by Pope Paul VI in 1972, and retired from active ministry in 1982. He is now in residence at the Our Lady of Refuge parish complex in Pacific Beach.

Diocese gets $30,000 in grants

SAN DIEGO — Two grants worth about $30,000 have been awarded to Catholic refugee and health concerns.

A $22,000 grant from Catholic Church Extension Society will help the Diocese of San Diego meet the needs of its large Vietnamese population, according to Bishop Edward J. Slattery, president of the home mission funding agency.

SAN DIEGO County recently was pinpointed by the Department of Health and Human Services as one of 18 counties with a high concentration of recently-arrived refugees.

"This contribution is not only of great assistance, but it also speaks volumes for the interest Extension has in minorities. It is very inspirational and encouraging to us," Bishop Leo T. Maher, the grant requester, said.

Since its founding in 1905, Catholic Church Extension Society has helped meet the needs of mission dioceses throughout the United States and its protectorates. It provides funds for construction and repair of churches and chapels, religious education, campus ministry, seminarian education and expense subsidies for priests and religious.

KAISER PERMANENTE Medical Care Program recently granted $6,500 to help furnish a medical clinic in the emergency facilities center to be constructed by the St. Vincent de Paul Center.

The proposed emergency facility, a $4.2 million project, will serve the needs of the homeless of San Diego. Dr. Robert Stocklin, an ophthalmologist at Kaiser Permanente and member of the advisory board to the St. Vincent de Paul Center, was instrumental in securing the grant.

Father Diehl is named...

Continued from page 3

"are still going strong." Since coming to Mission San Luis Rey, his main ministry has been with the many illegal aliens now in the North County.

WHAT DOES the charismatic renewal mean to Father Diehl?

"For me it's a more personal living and meditating on the word of God and knowing Jesus Christ within me...it's a growth in knowing Jesus Christ through His words and sacraments."

The charismatic renewal movement today fills the great hunger people have for the Bible, said Father Diehl. "It is my hope that in studying the sacred scriptures, a great unity will come about among all the people of the diocese, in unity with our bishops."

HIS NEW assignment with the Spanish-speaking is very special for Father Diehl. "I love the Mexican people. I love to work with them. It is hard to work in two languages and two cultures at the same time."

As part of his trip to Mexico, Father Diehl went to Vera Cruz, where he stayed with a priest ministering by himself to 40,000 people gathered into five separate parishes.

He remembers one man who called to him, "Father, don't you recognize me. Don't you remember me?" The man had been in the U.S. illegally and helped by Father Diehl at Mission San Luis Rey, where he worked with the Spanish-speaking exclusively. "It was a real thrill, a real delight," to see the man again, said Father Diehl.

IT IS the faith of the Mexican people and their strong sense of family that impresses Father Diehl most. To Father Diehl, ministry is a reflection of that kind of love, made manifest in "what comes out of my mind, my lips, my actions," he said.

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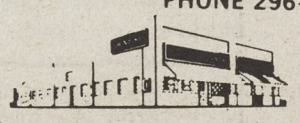
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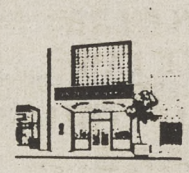
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Happy to be Catholic: They were a double minority

By Susan Nowak

SPRING VALLEY — Young patients often ask pediatrician Dr. Joseph Joyner if he is related to San Diego Charger receiver Charlie Joiner. His reply: "I'm married to Charlie."

Before the children get confused or worried about the sexual orientation of the football player, he sets them straight — he's been married to a woman named Charlie for almost 35 years.

HIS WIFE is a registered nurse who works part-time at her husband's Southeast San Diego medical practice. The Joyners are parishioners of Santa Sophia Church and live in a neighborhood that is almost entirely Catholic.

Born in Daytona Beach, Florida, Dr. Joyner was raised a Southern Baptist. His daily paper route made him consistently late to Sunday services, and his pastor regularly remarked on his tardiness.

The young man discussed with his parents finding another church and they consented "as long as I was in some form of Christianity." He became a Catholic, something he "always wanted to be."

HE WAS one of five black Catholics in the city limits of Daytona Beach. "I didn't have much of a choice as far as godfather and godmother," he said, laughing. The five walked together to Mass each Sunday. The five-mile trek provided them time to converse. They talked about Joyner's future and how they could support his ambitions.

The black Catholics gave moral support when the future doctor decided to drop out of high school and serve in the Army. His stint in the military was the only time he was unable to engage in his life-long hobby — playing violin. In the Army he earned his high school diploma and the determination to have a medical career.

He went to Morehouse College, a Baptist institution in Atlanta, to major in biology. At a party in Atlanta, he met Charlie, a nursing student at another area school; also on campus at the time was the late Dr. Martin Luther King.

THE FUTURE Mrs. Joyner wasn't a Catholic when they met, but converted two years later, before the marriage, when she found out the children would have to be raised as Catholics. "I thought, 'If I've got to do all this, I might as well join,' " she said.

The Joyners married in 1949. Mrs. Joyner worked as a nurse while her husband went through medical school at Meharry Medical College in Nashville, Tenn. He studied part-time and taught microbiology at the school part-time.

Their five children would eventually include a lawyer in Milwaukee; a Harvard Business School graduate now living in New Jersey; a teacher in the San Diego public schools; and (currently) two undergraduate college students, one in the Bay area and the other in Wisconsin.

THE FAMILY moved to Denver where Dr. Joyner completed a fellowship in pediatric infectious diseases. They then moved to San Diego in 1967 at the urging of Mrs. Joyner's brother, a local resident, who pointed out that there were no black pediatricians in the area.

The couple has five children, ages 33 to 18, and five grandchildren. Their younger children attended Santa Sophia School and all their offspring were reared with Catholic values, Mrs. Joyner said.

"We've tried to instill this (Catholicism) in the children," she said. She is amazed at the way her Catholic upbringing differed from her children's. Her youngest child is more comfortable with face-to-face reconciliation than with the traditional form of confession through a screen.

When one of her daughters said she would have to think about whether she wanted to be confirmed, Mrs. Joyner was flabbergasted. Confirmation was automatic when Mrs. Joyner became Catholic and she was confirmed the day she was baptized.



Charlie and Joseph Joyner
'We enjoy working together'

THE JOYNERS do not feel their marriage is threatened by working together. "I run things here (at home). He runs things there. We get along fine that way," Mrs Joyner said.

"We enjoy working together," Dr. Joyner added.

As blacks and Catholics, the Joyners have often felt like a double minority. When they first joined Santa Sophia parish they were just about the only blacks there. When a young black couple began attending there, some parishioners assumed they were the Joyner's children, but they weren't.

ALTHOUGH THERE are not many black Catholics in San Diego, "We don't find it a problem," Dr. Joyner said. Just being a minority is a challenge, he said, but "We receive challenges very well."

His daughter, who is in three minority groups as a black, woman, Catholic attorney, uses her differences "to her advantage."

The Joyners have a feeling of community in their parish and in their neighborhood, they said. Mrs. Joyner is a member of the bridge marathon that raises money for the parochial school. When her children were in school she was more active in supporting the institution, she said. "I'm taking a break — resting."

THE DEMANDS of Dr. Joyner's medical practice have never allowed him to commit himself to many parish projects. He has worked on parish events and carnivals. "I feel I probably should be more active, but I'm not," he said.

Besides giving the couple a sense of belonging and a place to worship, the Church has aided them personally. "I think I learned to pray in Church," Mrs. Joyner said. She has learned to "just pour out troubles" in prayer. "When you are able to pray, it eases them a lot."

The Church "has done quite a bit in keeping our marriage together," Dr. Joyner said. "It is a source we can rely on for strength."

Maine Catholic officials reverse on ERA, cite abortion link

PORTLAND, Maine (NC) — Two spokesmen for the Catholic Diocese of Portland said they "must withdraw our support" from an Equal Rights Amendment to the Maine state constitution because of what they said was a growing linkage between ERA and abortion.

Maine voters, 25 percent of whom are Catholic, face a referendum on the state Equal Rights Amendment this fall.

IN A statement issued April 2, Father J. Joseph Ford, Portland diocesan chancellor, and Michael Seavey, diocesan coordinator of public policy, expressed "regret" over the linkage between "abortion and equal rights for all citizens."

But the link between ERA and public funding of abortion has been made and "cannot go unchallenged," they said in their statement, which was approved by the two Portland bishops, Bishop Edward C. O'Leary and Auxiliary Bishop Amedee W. Proulx.

The Portland Diocese covers the entire state of Maine.

AS EVIDENCE of an ERA-abortion link, the statement cited testimony before U.S. congressional committees predicting such judicial interpretations of the proposed federal ERA and the March 9 decision by a Pennsylvania appeals court judge, who said the state ERA there made Pennsylvania's existing prohibitions on the public funding of abortions unconstitutional.

"It continues to be our preference that the two (issues) remain separate and distinct," said Father Ford and Seavey.

They said they remained committed to "equality of rights under law regardless of sex." Their "support for legal protections for the unborn is clear and consistent with" that stand, they said.

BOTH POSITIONS, they said, are based on commitment to "the dignity of each human person and a more just society."

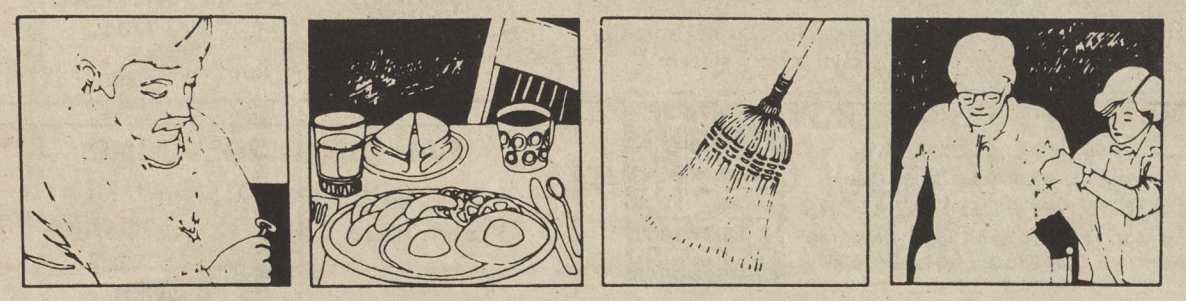
Seavey and Father Ford had backed the state ERA in 1983 in a statement before Maine's Joint Legislative Committee on State Government. They noted efforts at a linkage with abortion at the time but said that they were "assured and convinced that this language in no way pertains to the debate on abortion."

In their new statement they said that recent events had forced them to "reevaluate" that position.

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USCC eyes '84 elections: 'Take stands'

Continued from page 3

For example, the 1984 statement, discussing abortion, says the "right to life is the most basic human right and it demands the protection of law." It adds that "we do not accept the concept that anyone has the right to choose an abortion" and that "we reject the public funding of abortion."

In 1979, the document said that "the right to life is a basic human right which should have the protection of law." But it did not mention public funding or the concept of the right to an abortion.

BOTH THE 1979 and 1984 sections on abortion call for passage of a constitutional amendment to overturn the 1973 Supreme Court ruling legalizing abortion.

Capital punishment is opposed in the 1984 document in virtually the same terms as it was in 1979. "In view of our commitment to the value and dignity of human life, we oppose capital punishment," the 1984 statement says.

In the 1984 version, the USCC has set aside civil rights as a separate section. The 1979 version treated it under a discussion of human rights.

BOTH DOCUMENTS say that "discrimination based on sex, race, ethnicity or age continues to exist in our nation." The documents describe this discrimination as "a grave injustice and an affront to human dignity" which "must be aggressively resisted by every individual and rooted out of every social institution and structure."

The 1984 document then adds that "racism is a particularly serious form of discrimination" and that while progress has been made in eliminating prejudice, "an urgent need for continued reconciliation in this area" remains. "Racism is not merely one sin among many" but "a radical evil dividing the human family," the 1984 statement says.

In the new section on energy, the 1984 statement urges national policies which would:

- "Promote conservation and responsible stewardship of our limited energy resources;
- "Commit energy development to improving safety for the work force and the community;
- "Promote international cooperation in developing and distributing energy, thus reducing the tensions which may lead to international conflict;
- "Provide for equitable access to energy resources and benefits, particularly for low-income people; and
- "Promote the development of renewable energy sources."

SINCE THE last political responsibility statement, conflict in Central America, especially in El Salvador and Nicaragua, has intensified. Victims of violence in the last four years include Archbishop Oscar Romero of San Salvador and four American women missionaries, all murdered in El Salvador in 1980.

"Central America has come to be the most visible focus of our attention to regional conflicts," the 1984 political responsibility statement says. "Our position concerning the indigenous roots of the conflicts, the imperative need for fundamental social change, and the futility, not to say immorality, of proposed military solutions has been stated often and is well known."

The document says that "under no reasonably foreseeable circumstances can direct intervention of military personnel in the region, on the part of the United States or any other outside power, be justified."

THE 1979 statement dealt with Central America in less detail.

Likewise, the section of the 1984 document dealing with arms control and disarmament also reflects increased reflection by the bishops, in particular, through their 1983 pastoral, *The Challenge of Peace: God's Promise and Our Response.*

As the political responsibility statement points out, the pastoral "condemns the counter-city or counter-population use of nuclear weapons; rejects the notion of waging limited nuclear wars (because of the risk of escalation to all-out nuclear war); and questions the moral acceptability of policies that contemplate the initiation of nuclear war to repel a conventional attack, as is the case in NATO strategy."



Photo by Susan Nowak

DSP AT USD — The Daughters of Saint Paul, shown here with a book display they recently set up on the University of San Diego campus, plan to maintain a periodic presence on the Catholic college campus during the spring semester. They also showed a movie on their communications apostolate in Manchester Hall.

OCEAN BEACH — An Easter Boutique and pancake breakfast will be held at Sacred Heart Auditorium, 2001 Sunset Cliffs Boulevard, April 14 from 2 to 6 p.m. and April 15 from 8 a.m. to 1 p.m. Easter novelties, a bake sale and a handmade quilt and afghan will be featured.

Propagation of Faith: $40 million from U.S.

NEW YORK (NC) — U.S. Catholics contributed more than $40 million in 1983 to the worldwide general fund of the Society for the Propagation of the Faith, the organization's national council announced in New York.

At its annual meeting March 28 the national council also said that U.S. Catholics in 1983 provided $2.5 million for the support of mission seminarians and Religious novices through the Society of St. Peter Apostle.

THE CONTRIBUTIONS are the highest ever recorded for the two organizations, the council said.

The Propagation of the Faith works to develop and fund mission churches worldwide. The Society of St. Peter Apostle provides support for priests and Religious in missionary dioceses.

Bishop Joseph Fiorenza of San Angelo, Texas, chairman of the missions committee for the National Conference of Catholic Bishops, said the contributions report "is a sign of the continued missionary vitality of the church in the United States."

THE GENERAL fund of the Propagation of the Faith provides support for mission dioceses in Africa, Asia, Latin America and Oceania.

Pope: Catholic schools should be free from state interference

VATICAN CITY (NC) — Catholic schools should be free from government interference, said Pope John Paul II April 5 in a meeting with members of the Vatican Congregation for Catholic Education.

The congregation, headed by U.S. Cardinal William Baum, met the pope during a special audience at the Vatican.

"WORRISOME shadows are rising in some parts of the world in this area of Church life as a result of civil authorities who interfere and create difficulties for the legitimate autonomy of Catholic schools," the pope said, without naming countries.

The speech, however, was made at a time when Church-state problems exist in France and Malta over the issue of Catholic schools.

In France, government proposals to bring Catholic schools under greater local government control have provoked public demonstrations in six cities in favor of maintaining the Catholic school system as it is. In Malta the government has threatened to take over Catholic secondary schools unless they provide free education. Maltese Church officials have said they do not have the financial means to support a free school system.

THE POPE said that Catholic schools do not intend "to compete with or criticize the civil school system."

All they ask is "to be able to freely propose an education system that is based on the values of the Gospel, offering parents, who bear the primary responsibility for the education of their children, study centers that ensure young people a complete education, based on those solid Christian principles that must guide the lives of tomorrow's adult citizens," he said.

The pope also favored the development of a "Magna Carta" of the Catholic university, a statement on what characterizes such an institution.

IT WILL be difficult to prepare such a statement because of the "diverse environments" in which Catholic universities throughout the world exist, the pope said. But he expressed confidence that the education congregation would be able to overcome the difficulty.

The pope also expressed concern for vocations to the priesthood and Religious life and said that Catholic schools should "create an educational community in which the seeds of vocations can flower and mature."

VATICAN STATISTICS show that although there is a vocations crisis in Western Europe, Canada and the United States, the numbers enrolled in seminaries and novitiates in Third World areas such as India, South Korea and Africa are increasing.

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• April 1984 •

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Down the Hog Back Road to Easter

By Father David Monahan
NC News Service

Memories of an Easter Sunday, a decade or so back.

This dawning Easter morning finds me twisting north on Oklahoma County Road No. 1. The Hog Back Road, the locals call it.

The two-lane highway is a tame roller-coaster ride across the hills of this thinly populated area. Today it is resurrection-glorious.

Spring green is beginning to catch hold this early April. The gnarled blackjack oaks — curmudgeons of the tree family — are loathe to admit any season's passing, but the locusts and the cottonwoods and the webby underbrush are converting. And the redbuds have blossomed.

For some 50 weeks of the year, the redbuds practice the extremes of modesty. Ordinarily they are nothing much to experience. But fitted by God with a magic inner clock, the redbuds annually celebrate Jesus coming forth from the tomb with millions of explosions of magenta.

Today the redbuds are singing a chorus of alleluias to me from the woods on both sides of the road. They are a delightful menace to safe driving.

My destination is the town of Luther, more specifically the mission Church of St. Theresa. Mass is, as always, scheduled for 7:30.

Luther is not a City with Pride or a Proud Town nor encumbered by any other of those anti-Gospel slogans. Luther is a humble place, populated by 1,159 citizens who haven't made it big, the kind of crossroads at which you could expect to meet the poor man of Nazareth.

My Ford Maverick brakes to a stop in front of St. Theresa's. The church is a white frame job, four windows to a side, absolute seating capacity of 40. The only aisle is so narrow that coffins won't fit. (All Luther Catholics, upon exiting from the here and now, have their lives and deaths celebrated in a Mass of Christian Burial at Jones City some eight miles away.)

As I unlock the door and enter, the familiar musty odor is not so offensive as reassuring. I light the gas stove to knock the chill out of the air.

The church has no sacristy. A cabinet in the sanctuary serves the purpose. I open it, remove the Mass utensils and place them on the altar. I flip ribbons to set the sacramentary and the lectionary for their paschal turns.

Next I don the limp alb which has been hanging on a clothes hanger hooked to the top edge of the wooden housing of the Blessed Virgin Mary's statue.

Wearing a white stole I duck into the confessional, a homemade contraption of screen and curtains nestled in a corner of the sanctuary. Two sinners present themselves for shriving. The business of mercy is conducted truly pianissimo — a few of the early arrivers being all of 6 feet away.

As I finish vesting, I note that the whole gang is here and a tad shinier than usual. Tiny Holly Loman is draped over the kneeler in the first row; Stanley Kubiak's burnished farmer's face fronted by his out-of-kilter reading glasses juts up from the second row; and so on through the ranks of these homey saints, all in the exact spots they always occupy.

We sing "Praise to the Lord, the Almighty, the King of creation." No organ accompaniment, not much vocal talent, and always the same hymn at the beginning — ordinary time, Advent, Lent and Easter — but a prayerful try nonetheless.

"I take it you know what has been reported all over Judea about Jesus of Nazareth," Simon Peter says to us. The church in Luther takes comfort in "When Christ our life appears, then you shall appear with him in glory." Finally we sprint to the tomb with John and Peter, and we too, believe.

We move to meet our risen Jesus in the Eucharist. The holy words draw us into the action of his death and ressurrection. We mumble our faith: "Christ has died. Christ is risen. Christ will come again."

Suddenly it's all done. Like a long-watched pearly bud, which no one ever sees come open, Easter has bloomed.

While greeting M.C. Engle Sr. at the door, I recall that he bears a hidden secret — today he has shed his winter skin of long johns. No matter how much things look the same, they always change. That's Easter for you.

(Father Monahan is the editor of the Sooner Catholic, Oklahoma City).



On both sides of a winding Oklahoma backroad, a chorus of redbuds rise up to greet another Easter dawn. And at the church, a tad shinier than usual, the whole gang waits to meet the risen Lord.

Forgiveness and the round-the-clock resurrection

By Monica Clark
NC News Service

This time the binge had lasted for weeks.

This night Donald again staggered home long after Charlene had seen the last of their seven children to bed. When she finally heard her husband stumble to the couch in the family room, relieved he wasn't going to crawl up the stairs and into bed beside her, she decided she wouldn't put up with the agony any longer.

The next morning she confronted her husband as he drank coffee and prepared for work. It was a common occurrence, but this time her words had a ring of finality that jarred Donald.

"Since you continue to choose the bottle over everything else, I'm taking the kids and leaving," he heard her say.

Inside, Donald knew she had stayed longer than he could have expected. He'd hurt her deeply and wounds in the children were starting to show too. But he decided to make a final plea.

"I'll meet you at the counselor's this afternoon," he said.

Charlene had been seeing a therapist for several weeks even though Donald had refused to join her.

"Let's give it one more chance," he begged.

She agreed, not because she thought things would change, but to be able to say she had done all she could to save the marriage.

As Donald drove to the appointment later that day, he made a firm resolution never to drink again. But he knew that another key element was needed if there was to be a reconciliation. Charlene would have to forgive him for 15 years of abuse.

What happened that afternoon is described by the couple as "the beginning of the miracle." Donald confessed his sorrow and his determination not to drink. He asked forgiveness.

Charlene saw a hint of difference in the words this time. She felt compassion and a flicker of love. If he could surrender his mistakes, she'd try to let go of her pain.

During the weeks that followed, they slowly found their relationship coming back to life.

Remembering that tortured time now 20 years past, the couple liken their recovery to resurrection. They tell of a sense of peace which is theirs, a result of forgiveness.

Can a parallel be drawn between this story of alcoholic and marital recovery and the resurrection of Jesus? Perhaps. For the image of the tortured Jesus offering forgiveness from the cross is a familiar one.

As a child, I was always nervous about the afterlife. I thought that all my indiscretions would be exposed during the final judgment and I would be humiliated.

But when I think of heaven now a much different picture emerges. I think of an exuberant celebration. Having asked forgiveness, I am rewarded with joy; even my failings become part of the redemptive festival.

I liken it to the renewed burst of hope I feel when I've confessed a mistake and receive a friend's forgiveness. Or when I've stopped holding on to a hurt and offered forgiveness to a friend.

That's what Donald and Charlene continue to experience as they forgive not only the pains of the past, but the present hurts that occur in any relationship.

And they know that their peace is a bit like what they will possess much more fully when they join the eternal community of the forgiven.

(Ms. Clark writes for The Catholic Voice in Oakland, Calif.)



Eternal Easter

Changing times: going through the right do

By Joe Michael Feist
NC News Service

I became fully aware that my surroundings, and therefore my life, had changed drastically when I started noticing the signs on restroom doors. Conspicuously absent were "Damas" and "Caballeros" and "Cowboys" and "Cowgirls." Instead, in a seafood restaurant, I was faced with the unenviable choice of "Port" or "Starboard." I don't know which was which.

In January my family and I joined the approximately 5 million Americans who pull up stakes and move each year for job-related reasons. In our case we left the relaxed pace of a medium-sized Texas city and settled in a major Eastern metropolitan center.

The differences in lifestyle we encountered were immediate and obvious, if not overwhelming. We learned about shoveling snow from sidewalks and sledding down ice-covered hills. We faced commuter rides and subway systems. We complained about the higher costs for almost all goods and services while we marveled at the grand historic sights and cultural opportunities.

But more important than all the visible changes — the climate, the geography, the cost of lettuce — were the changes taking place in each of us. We were undergoing a profound transformation that would affect all aspects of our lives.

In our own ways, I believe, we each experienced a sense of exhiliration. For myself, there was the excitement of a new job and new challenges. My children, seeing ice skating for the first time, were determined to join the fun.

At the same time there was that persistent fear of the unknown. I was afraid of getting lost in the city and afraid of looking foolish as I struggled to get a subway farecard. At times I was afraid that I had made the wrong decision in moving. And I was afraid that I might fail.

We also experienced the pain of separation from our extended family and friends back in Texas.

We had to make adjustments in order to succeed. We had to adapt. My 5-year-old daughter met a new kindergarten teacher who had a different style and different priorities. I had to contend with a different job description and workplace structure.

Most apparent of all, perhaps, was the realization that we had to rely on each other for strength. Our individual welfare depended a great deal on our unity as a family.

In reflecting on our recent transformation, I was struck by the similarities in what we underwent and how the apostles must have felt after Jesus' resurrection.

Jesus' first followers had to adjust quickly to monumental change — the death and resurrec-

Conquering the worst that can happen

By Father David K. O'Rourke, OP
NC News Service

Life in the world of Jesus had a constant companion — death.

It is hard for people today, with a long life expectancy, excellent medical care and a basic belief that hostile forces can be subdued, to grasp what it was like to live in that ancient world. In that time, when enemies conquered, they slaughtered; when police arrested, they executed.

In the Holy Land death was daily, public and visible.

The discussion in the Gospels of Christ's crucifixion would have raised images as concrete as a Lebanese family's discussion of the effects of war today.

It is no wonder then that the Gospels make such a thing of the resurrection. Their description of the empty tomb was a way of saying that the worst that can happen in this life has been overcome.

To hammer in that message of liberation from the worst that life can offer, the early Christian writers added another image. They spoke of slavery, equating it with death.

But, they added, in the resurrection of Christ humanity was set free from the slavery of death.

In those days, unemployment, crop failure and business losses could mean indebtedness. Indebtedness, in turn, could mean being sold into slavery. As a result, the image of death as a kind of slavery was strong.

Today the notion of resurrection may have lost some of its impact, since the reality of death has been softened in some nations.

I think we can be forgiven for seeking some comfort at the times when comfort is needed most. But there is a difference between denying death's reality (which we probably do not do), and softening death to the point where we end up in a state of limbo about it. Actually, Christian faith in the resurrection from the dead calls for a recognition of the sad fact of death for what it is.

On a number of occasions I have been at the hospital with families when the machines sustaining life in a comatose family member were turned off.

Sometimes families sustain themselves in these difficult moments with the thought that the person is already gone before the machines are turned off. I think of Jeff, who had been a vital man. I could understand the comment of the people around his hospital bed: "That's not Jeff. Jeff is already gone."

I spent a good part of the night by Jeff's bedside. As I sat there I thought of the comments about Jeff being gone. I could understand what the people meant, all right. But it was equally clear to me that Jeff was still alive.

Jeff was in a coma, kept alive by machines. He was very near death. But he was still alive.

His vital spirit was trapped in a body drastically diminished by his injuries. But the hand of death had not yet touched him.

Sometimes when someone dies, it may look to outsiders as though the family members are trying to soften death's blow. Probably the family members are only trying to cope with death's sting.

Christians believe that the passage to eternal life is as real as it is sorrowful: It is the passage of dying.

And, as was true in the days of Jesus, the impact of death — its reality — drives home the true significance of the resurrection.

The worst that can happen in this life has been overcome.

(Father O'Rourke is on the staff of the Family Life Office in the Diocese of Oakland, Calif.)

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tion of their leader. They certainly must have felt excited about what awaited them in spreading the Gospel. And it is safe to assume that they were a little fearful of an uncertain future.

We know, also, that the apostles felt a keen sense of loss after Jesus left them. The early Christians, faced with an indifferent and sometimes hostile world, banded together in close community to draw strength from each other.

Leaving a safe, familiar environment is never easy. But whether your journey is physical, as in moving across the country, or spiritual, as in a change of heart, it's good to know that others have made the trek before. Use them. Follow their lead.

Finally, watch the signs on restroom doors — and other clues — that can help tell you where you are.

(Feist is associate editor of Faith Today.)



FOOD...

...for thought

Roots.

Easter has a lot to do with the roots Christians thrive on.

In recent years, people in society at large have gone looking for their roots. "Where do we come from?" people ask. "Who were our ancestors? What stirred them?" "How are we different from our parents? How are we like them?"

And people ask: "Will we know ourselves better when we better understand our roots?"

Some would say that the current preoccupation with roots is spawned, at least in part, by a society in which people feel rootless. But whatever causes people to investigate their roots, it seems there is a sense that without roots something is missing — something that people value.

Often it is said that Easter is the first Christian feast, the primary one. The remainder of the church's year is built up from Easter. And without Easter, the rest of the structure wouldn't make much sense.

Every Sunday is a little Easter, was the way Father Johannes Jungmann put it. He was a well-known writer on the history of the church's worship.

Father Jungmann's understanding makes Easter the key to understanding what the church does on every other Sunday of the year.

What this means is that Easter is basic. It anchors things for Christians the way roots anchor a tree.

But it needs to be remembered that the good roots of a tree are alive. Life courses through them and outward from them. They actively nourish the tree.

In that sense, to think of Easter in terms of the roots it gives Christians is to see Easter as more than a reference point, more than a point to look back to, more than a foundation stone in the common understanding of the term. Easter is life-giving.

Easter stirs Christians now; it makes an impact today. It is a source of vitality, the way roots can be.

That is why people who study and teach about the church's liturgy have made so much of Easter in recent years. They find it basic, a source of refreshment.

They find Christian roots there.

What difference do roots make? Why do people care about their roots?

...for discussion

1. What does it mean to say that Christianity finds roots in Easter? Why should people care about their roots?

2. Have you ever made a big move or another big change in life similar to the one recounted by Joe Michael Feist in his article? What did this change mean to you? How did it change you?

3. Father David O'Rourke likens the resurrection to freedom from slavery. What does he mean by this? What might it mean in the lives of people today?

4. Monica Clark thinks the power of the resurrection is manifested when people forgive each other. Forgiveness brings new life, she suggests. Have you ever felt that forgiveness could bring about a big change — a big transformation — in situations that matter to you?

5. What is your favorite Easter memory?

6. How does your Easter celebration change when a loved family member can't be present?

SECOND HELPINGS

"Leading Our Children to God," by William Brinkmann and William Ditewig. Amy was suffering from unexplained headaches and the possibility of allergies came up, leading the young girl to ask one morning: "Did Jesus have allergies?" This led parent and child into a a discussion of whether Jesus was really a man, even to the extent of being "completely vulnerable to pain and illness," the authors write in this little book. Parents and religious education teachers, the authors offer suggestions for teaching faith at home. They observe that "Our relationship with God must be a living and growing one; otherwise, like any neglected relationship it will wither and die." The authors draw from the Bible, the documents of Vatican Council II, the National Catechetical Directory for Catholics of the United States and their own family life. (Ave Maria Press. Notre Dame, Ind. 46556. 1984. $4.95.)

CHILDREN'S STORY HOUR

Tears of sorrow, tears of joy

By Janaan Manternach
NC News Service

Tears streamed down the woman's face. She leaned against the side of the stone tomb in the garden. On Friday evening she had helped place Jesus' bruised body inside the tomb.

Images of those terrible moments two days before were painfully fresh. Her name was Mary, the same name as that of Jesus' mother. She could still see the pain on Jesus' face as he hung on the cross. She remembered how she wanted to reach out to ease his pain, but there was nothing she could do.

She sobbed. Her memory drifted back to happier days. Mary remembered the first time she met Jesus. It was in Galilee, near the lakeshore. She lived in Magdala, a town beside the Sea of Galilee. Jesus was living in nearby Capernaum.

Mary heard Jesus teaching by the lakeside. She got to know him better in the home of her friend Salome, the mother of James and John, two of Jesus' first followers. She decided to support Jesus in his mission of preaching. She and Salome and a few other women went with Jesus and his disciples as they traveled from town to town.

Mary thought of the beautiful day when Jesus touched her and cured her. She never knew just what her illness was. People said she was possessed by seven evil spirits. Whatever it was, Jesus healed her. She never forgot that. She knew then how much she loved him. From then on she lived to help Jesus, and to be with him wherever he went.

Suddenly her mind jumped back from those happy memories to the cold realities of the tomb. Mary wiped away some tears. She bent over and looked into the tomb. She was amazed to see two angels in dazzling white robes. They were seated at both ends of the stone slab on which Jesus' body had been placed.

"Woman," they asked, "why are you crying?"

"Someone has taken my Lord away," she said. "And I don't know where they have put him."

Mary began sobbing again. She turned away from the tomb and saw someone standing nearby. She thought it was the gardener.

"Woman, why are you crying?" the man asked.

"If you took him away," Mary begged, "please tell me where you have put him."

The man said just one word, with a tone of voice that Mary recognized at once.

"Mary!" Jesus said softly.

"Rabboni!" Mary shouted. That means "teacher." Her sad tears turned to tears of joy. He was alive!

Jesus was delighted to see Mary. "Don't cling to me," Jesus said to her. "Run back and tell the others that I am returning to my Father, to my God and your God."

Mary ran back to the friends and followers of Jesus. She was so excited. She told them what had happened.

"Jesus is alive!" she reported. "I saw him. He spoke to me. I touched him. He's alive!"

Story Hour biblical quotes — this week from John 20:11-18 — are paraphrased.

(Ms. Manternach is the author of numerous catechetical books and articles for children.)

HOW ABOUT YOU?

☐ In the spring, what comes back to life in nature? Why do you like the season of spring, the time when Easter comes?

Children's Reading Corner

"From — Understanding the Resurrection" is a fascinating little book by Beverly Ann Beckmann. Children and adults might look at the pictures and read the words together or alone. Afterward they might remember what it was like when events in their lives went from bad to good, when what seemed to be the end turned into a new beginning.

In this book there are six resurrection stories. For example, night turns into a blazing sunrise, a dead tree becomes alive with new leaves, a bulb hidden in the earth changes into a white lily. The final story is, "From the grave in the side of the hill comes new life...the risen Christ." It is a book that tells of the daily resurrections that occur in your life and of the resurrection of Jesus who is the source of new life. (Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo. 63118. 1980. Paperback, $3.95)

GAME CORNER

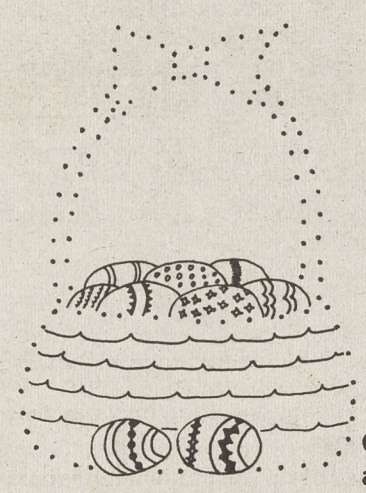
Easter Hunt

Fill in the missing vowels.

_GGS
R_BB_T
B_**S**K_T
T_MB
J_LLY B__N
R_S_N

Answers: eggs, rabbit, basket, tomb, jelly bean, risen.





Connect the dots to make an Easter treat holder.

A Family Easter Contest

See how many words you can make out of the word EASTER, write them down. Examples: at, eat... *(What do you think the winner should get?)*



Trust

After ordination to the priesthood in his native Ireland, Father Peter Quinn came to America to give his life of priestly service to the disadvantaged living in our poorest home mission areas.

Supported by grants from the Catholic Extension Society, Father Quinn has earned the trust of his Mississippi parishioners by devoted service to their spiritual needs. He is part of a team of home missioners who, together with Extension, pursue the vital and urgent task of evangelization here in the United States. But the team is too small to do the job without help. It needs new members. It needs you.

Join us and become a member of the Extension Society team. Although you won't be present in the home missions personally, your impact will be felt in this holy effort. Together we can bring the Word of Christ to those who don't have it.

Write for a free subscription to Extension magazine today and discover the difference you can make. Together, and with God's grace, we can achieve His missionary goals here in our own beloved country.

The Catholic Church
EXTENSION Society
35 East Wacker Drive • Chicago, Illinois 60601

Vatican bank loan under investigation

By Father Kenneth J. Doyle

VATICAN CITY (NC) — The president of the Vatican bank, U.S. Archbishop Paul Marcinkus, has defended as normal banking practice a loan tied to the value of the Swiss franc for which the bank is under investigation by an Italian court.

The loan was made in 1972 to an Italian holding company, Italmobiliare, and repaid in 1979.

THE ASSOCIATED Press quoted an Italian prosecutor in Milan, Maurizio Grigo, as saying Archbishop Marcinkus had been sent a judicial communique, an advisory putting someone on notice that an investigation is being launched to see whether the person may have acted illegally. The judicial communique is not an accusation.

Judicial communiques were also sent to two other officials of the Vatican bank, Luigi Mennini and Pellegrino de Strobel, AP quoted Grigo as saying. Grigo did not discuss the details of the case, but AP quoted judicial sources as saying it concerned the Italmobiliare loan.

The action was taken after an Italmobiliare stockholder complained that the Vatican bank may have profited excessively from the 1972 loan. The loan to Italmobiliare, headed by financier Carlo Pesenti, had been for 50 billion lire while the repayment in 1979 was 160 billion lire.

ARCHBISHOP Marcinkus told NC News April 3 that the repayment of the loan had been indexed by mutual agreement to the value of the Swiss franc. The archbishop defended the indexing to a stable currency as "normal business practice" in international banking and called it "perfectly legal and legitimate."

The Swiss franc nearly doubled in value against the lira during the course of the loan. This, coupled with a 7.7 percent annual interest rate, resulted in the 160 billion lire repayment figure. In 1972 a Swiss franc equalled 152 lire. In 1979 a Swiss franc equalled 287 lire.



NC photo/Wide World

FRAME OF FRONDS — Palm fronds framed St. Peter's Basilica last Palm Sunday as pilgrims in the square awaited the appearance of Pope John Paul II. The Church will observe Palm Sunday April 15 in remembrance of Christ's final entry into Jerusalem.

(The dollar equivalents of the lire amounts were approximately $85 million in 1972 and $193 million in 1979.)

THE APRIL 3 edition of the Milan financial daily, ***24 Ore,*** also quoted Archbishop Marcinkus as defending the loan.

"My institutional task is that of maintaining intact, against every devaluation possible, the value of deposits which are entrusted to us for the works of religion scattered in every part of the world," the Illinois-born archbishop was quoted as saying.

"It is no mystery to anyone," Archbishop Marcinkus added, "that already in those years the lira was giving evident signs of weakness and therefore a loan, which was to be repaid in that currency, had necessarily to be safeguarded. For this reason I anchored the 50 billion lire to the value of the Swiss franc."

ON APRIL 3 Father Romeo Panciroli, Vatican press spokesman, said the quotes in the newspaper interview "correspond to the truth and are a compilation of things which he's said to various people on various occasions."

Marian High School golf tourney set

IMPERIAL BEACH — The seventh annual Marian High School Tuition Aid Benefit Golf Tournament, sponsored by the Marian High School Boosters, is scheduled for Sunday, May 20, at the Bonita Golf Course.

For the past six years, the tourney has had a large following among the amateur golfers in the area. The entry fee includes greens fees, a shot at the $250 hole-in-one and dinner in the evening. In addition to the regular prizes, each contestant will be awarded a token souvenir of the tournament.

WINNING PLAYER awards will be made in the evening following the dinner. Non-players are also invited to attend the dinner at a nominal fee.

The Boosters are extending their invitation to all golfers in the area — men, women, old and young; there are no limitations on who can play. Call Will Fecteau at (619)422-2601 for entry forms; the form will accommodate singles through foursomes.

Entrants are asked to return their forms with entry fee as soon as possible to be guaranteed a tee time, urged Chuck Perkins, chairman of Marian's special projects.



Easter Schedules

ST. JAMES' CHURCH
(St. Leo's Mission)

625 South Nardo Ave., Solana Beach, CA 92075
755-2545

Holy Thursday Mass: 7:30 p.m. — St. James and St. Leo's**
Good Friday Services: 1:30 p.m.; 7:30 p.m. at St. James; 7:30 p.m. at St. Leo's**
Holy Saturday: Easter Vigil Mass at St. James and St. Leo's** at 7:30 p.m.
Easter Sunday Masses: St. James Church: 7:30 a.m.; 9 a.m.; 11 a.m.; 12:30 p.m. and 5 p.m.; St. James Hall: 9 a.m. (Children's Mass); St. Leo's Mission: 8 a.m. (English); 10 a.m. (Spanish)

**Denotes service at St. Leo's Mission in Spanish

ST. JOHN'S CHURCH

1638 Polk Avenue
San Diego, CA 92103
291-1660

Holy Thursday: April 19. Mass and Communion at 8 a.m. Mass at 5:30 p.m. with Adoration at Altar of Repose until 9:00 p.m.; **Confessions:** 10 a.m . - 11 a.m.; 4 p.m. - 5 p.m.
Good Friday: April 20. "Solemn liturgical afternoon services of Our Lord's Passion and Death" will start with scriptural readings, singing of the solemn prayers and Adoration of the Cross at 12:15 p.m. Communion may be received at this service. **Confessions:** 10 a.m. - 11 a.m.
Holy Saturday: April 21. **Confessions:** 10 - 11 a.m.; 4 - 5 p.m. **Easter Vigil ceremonies will begin at 5:30 p.m.**
Easter Sunday Masses: 8 a.m.; 9:30 a.m.; 11 a.m. and 12:15 p.m.

SACRED HEART CHURCH

Seventh Street and C Avenue
Coronado, CA 92118
435-3167

HOLY WEEK SERVICES
Holy Thursday, April 19: 7:30 p.m., Mass of the Lord's Last Supper and Procession; Exposition of Blessed Sacrament after Mass to 10 p.m.
Good Friday, April 20: 3 p.m. and 7:30 p.m. — Commemoration of Passion and Holy Communion.
Holy Saturday, April 21: 7:30 p.m. — Easter Vigil Mass.
Easter Sunday, April 22: Regular Sunday Schedule of Masses: 7:30 a.m.; 9 a.m.; 10:30 a.m. and 12 noon.
Reconciliation Services (Confessions): Tuesday, April 17 — Penance Service at 7:30 p.m.; Holy Thursday, April 19, 4 p.m. - 5 p.m.; Good Friday, April 20, 1 p.m. - 2 p.m.

Retreat opportunities in diocese among the best

Continued from page 3

THE MONKS want to reach those most in need, so they will make fewer weekends available to groups. They want to keep many weekends open to individuals and those in "immediate need."

Too often, group organizers have to cajole people in order to have a full group to reserve the retreat facilities. Some of those people come out of "pressure rather than need," Abbot Claude said.

The new policy may not be popular, he said. "Some people won't like it, I'm sure."

BUT THE great need for retreat space necessitates the change, he said. About 15 years ago the monks had to "beat the bushes" to fill rooms. Now, the abbey keeps a low profile and is overflowing at times. "We don't want to become a tourist attraction. We want to keep it quiet up here."

In contrast to the Benedictine Abbey is nearby Mission San Luis Rey Retreat Center, which each weekend "is virtually or actually full with retreatants and is heavily booked throughout the year," Deacon Michael Newman, retreat minister, said.

"We're pretty busy. Sometimes the mattresses don't get cold...It really is a bustle," Deacon Newman added.

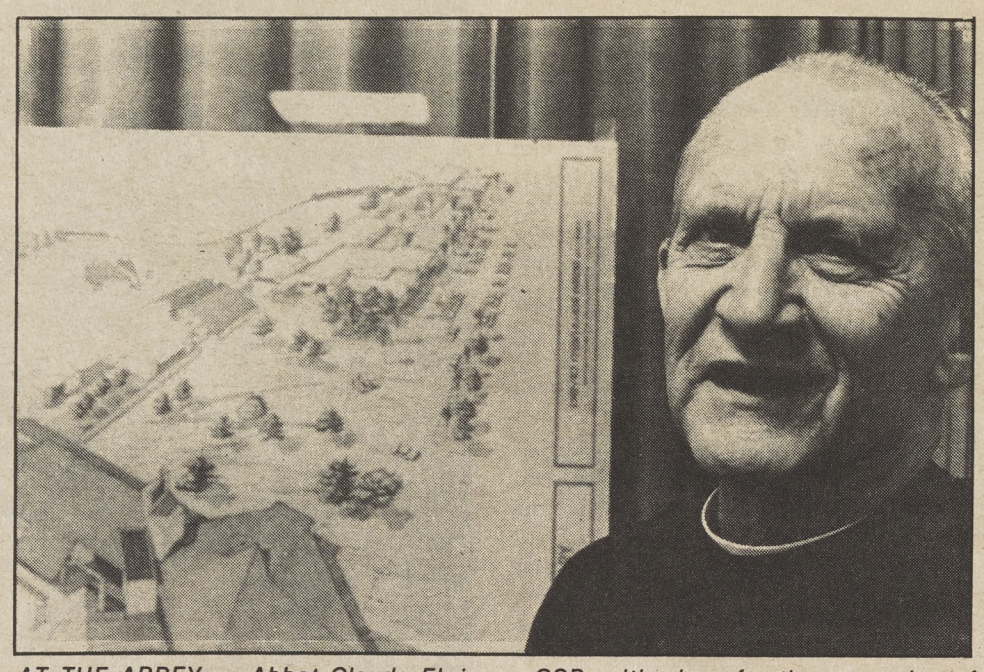
ABOUT 7,500 retreatants stay each year at the 55-room facility, former quarters for Franciscan seminarians. The rooms are small and sparsely furnished and do not include private bathrooms. Community bathrooms are provided.

Catholics and non-Catholics alike use the San Luis Rey center because it can accommodate up to 109 people at one time. Non-Catholic groups tend to have more retreatants than Catholic parish groups, Deacon Newman said. A Presbyterian church from La Canada each year brings 100 men and then 100 women for another retreat.

"Show me a Catholic parish that could get 100 men *or* women on retreat," Deacon Newman said. "Catholic parishes don't come on retreats, by and large."

THE SAN Luis Rey facility is geared toward groups, noted Deacon Newman. At the Benedictine abbey and the two smaller San Diego area retreat centers (La Providencia House of Prayer and the Benedictine Convent of Perpetual Adoration), an individual can easily be accommodated. But when a lone retreatant comes to San Luis Rey, "Frankly it's just a little bit awkward," Deacon Newman said.

Meals can't be provided on a regular basis for a guest unless he or she is part of a group. If a group stays at San Luis Rey's center and there is a spare room, then a single retreatant can stay and dine with the group.



AT THE ABBEY — Abbot Claude Ehringer, OSB, with plans for the expansion of facilities at Prince of Peace Abbey, Oceanside.

Most groups bring their own spiritual leader, but sometimes the center's director, Franciscan Father Michael Weishaar, provides spiritual guidance. Much of Father Weishaar's time is spent giving parish missions, Deacon Newman said. The deacon schedules retreats and oversees the daily operations.

RETREATS REMAIN popular, even though the notion of what a retreat is has changed, Deacon Newman said. Many people expect silent retreats, but the mission facility offers few of those.

Retreatants usually are looking for "support for their faith and support for their problems," he added.

La Providencia House of Prayer in San Diego is in a residential neighborhood

Please turn to next page

Parish Easter Schedules

Immaculate Conception
Old Town — San Diego 92110
295-4148

Holy Thursday
7:30 p.m.: Solemn Mass and The Lord's Supper
Good Friday
Noon: Stations of the Cross
2 p.m.: Solemn Liturgy of the Passion and Death of Jesus; Holy Communion
7:30 p.m.: Stations of the Cross and Veneration, Relic of the True Cross.
Holy Saturday
Easter Vigil — 5 p.m.
Easter Sunday
Masses at: 7:30, 8:30, 9:45, 11 a.m., 12:15 p.m. No evening Mass.



ST. DIDACUS CHURCH
4772 Felton St., San Diego, CA 92116
284-3472

EASTER SERVICES
Palm Sunday, April 15: Distribution of Palms at all Masses.
Holy Thursday, April 19: Morning Mass (one only): 8 a.m.; Concelebrated Mass — Holy Communion and Procession to Repository: 6 p.m.; ADORATION at Repository until 10 p.m.
Good Friday, April 20: Liturgy of the Passion — Veneration of the Cross and Holy Communion: 12 noon; Evening Service: 7 p.m.
Holy Saturday, April 21: (No 5 p.m. Mass today). Easter Vigil Service begins 6 p.m. including The Service of the Light, The Liturgy of the Word, Baptismal Liturgy, and the Liturgy of the Eucharist.
Easter Sunday, April 22: Regular Schedule of Sunday Masses.
Confessions: Thursday; 4-5:30 p.m.; 7-8 p.m.; Friday: 4-6 p.m.; Saturday: 10-12 noon; 2-5:30 p.m.

ST. BRIGID'S CHURCH
4735 Cass St., Pacific Beach, CA 92109
483-3030

EASTER SCHEDULE
Holy Thursday: 7:30 a.m. — Mass of the morning Washing of the Feet & Solemn Mass — 7:30 p.m.
Good Friday: 12 noon Passion — Veneration of the Cross and Communion; 1 - 3 p.m. — Veneration Service in private; 7:30 p.m. — Living Stations plus Communion Service.
Holy Saturday: Mass 7:30 p.m. — Solemn Vigil Mass and Baptism
Solemn Easter Sunday Masses: 7:30, 9, 10:15, 11:30 a.m. No 5:30 p.m. Mass.

OUR LADY OF ANGELS CHURCH
656 Twenty-fourth St.,
San Diego, CA 92102
239-1231

EASTER SCHEDULE
Holy Thursday: Evening Mass (bilingual), 7:30 p.m.
Good Friday: Services 12-3 p.m. (English); Communion Service (Spanish), 7:30 p.m.
Holy Saturday: Easter Vigil Mass (bilingual), 7:30 p.m.
Easter: 8, 9:30, 11 (Spanish), 12:15 and 6 p.m. (Spanish).

THE IMMACULATA
Alcala Park, San Diego 92138
293-3358

Holy Thursday: Mass — 7:30 p.m. followed by Adoration until Midnight
Good Friday: Outdoor Stations of the Cross — Noon; Lord's Passion — 7:30 p.m.
Holy Saturday: Easter Vigil — 7:30 p.m.
Easter Sunday: Mass — 9 and 11 a.m.

ST. MICHAEL'S CHURCH
2615 Homedale St., San Diego 92139
479-1596

HOLY SATURDAY
Easter Vigil: 8 p.m.

EASTER SUNDAY
Masses: 7 a.m., 8 a.m. (Spanish), 9:30 a.m. (Folk), 11 a.m. (Choir), 12:30 and 6 p.m.

Msgr. Anthony A. Giesing, Pastor

ST. STEPHEN'S CHURCH
31020 Cole Grade Road
P.O. Box 1015
Valley Center, CA 92082 749-3324

Holy Week Schedule
Wednesday, April 18: Ecumenical Easter Service — Community Church at 7:30 p.m.
Thursday, April 19: Holy Thursday — Mass in English at 6:30 p.m. and washing of feet. Mass in Spanish at 8 p.m. and washing of feet. Confessions 4 to 5 p.m.
Friday, April 20: Good Friday — Private devotions 12 noon to 1 p.m., English Liturgy 1 p.m. to 2 p.m., Spanish Liturgy, 2 p.m. to 3 p.m. Stations of the Cross and Communion at 7 p.m.
Saturday, April 21: Confessions 10 a.m. to 12 noon and 4 to 5 p.m. Vigil Mass at 5:30 p.m.
Easter Sunday April 22: Mass at 7 a.m., 8 a.m. (Spanish), 9:30 a.m. and 11 a.m., all at the Parish Center.

ST. MICHAEL'S CHURCH
15546 Pomerado Rd., Poway, 92064
487-4755

Holy Thursday
Seder Mass at 9:30 a.m. *(Only for those who cannot come to the Solemn evening Mass.)* Concelebrated Mass of the Lord's Supper at 7:30 p.m followed by adoration of the Blessed Sacrament until Midnight.
Good Friday
Service of the Three Hours 12 to 3 p.m. which includes the Liturgy of the Hours, Stations of the Cross, Solemn Liturgical Service and Holy Communion. Stations of the Cross followed by Veneration of the Cross 7:30 p.m. Good Friday is a day of fast and abstinence.
Holy Saturday
Solemn Blessing of the Fire 6 p.m. Procession, concelebrated Easter Vigil Mass and Communion *(this Mass satisfies Sunday obligation).*
Easter Sunday Masses
7:30, 9, 10:30 a.m. and 12 noon. No evening Mass.

Retreats...

Continued from previous page

near La Mesa. It is run by Sister Pat Hanson, SCJO, and Sister Millicent Peaslee, OLVM.

LA PROVIDENCIA is open for directed or non-directed private and group retreats. Like the other retreat centers, it has a meeting room, small chapel and library.

The house of prayer has a "very homey atmosphere," Sister Pat said. "It's not institutionalized. It's a very comfortable atmosphere. Because it is small, people are given much more individual attention," she added.

Guests are asked to blend in with the life of the house of prayer. Retreatants can join the scheduled spiritual gatherings or may opt for the chapel, their room or an outdoor excursion.

A NON-directed overnight retreat costs $12 and a directed overnight stay carries an $18 price tag. Three "simple meals" are served to retreatants. A continental breakfast, soup and salad luncheon and meatless dinner are normal fare there, Sister Pat said.

Retreatants are asked not to just drop in, but to call for reservations.

Quiet retreats at San Diego facilities are rare, but in February, the Office of Youth Ministries sponsored one for 17 high school- and college-age individuals.

YOUTH DIRECTOR Father Robert White led the retreat, which he considered "very successful." It was based on an adapted version of the *Spiritual Exercises* of St. Ignatius Loyola. Only two opportunities for group discussion were available since the emphasis was on silent time with God.

"Although initially the young people making the retreat were skeptical about the periods of silence, the silence was observed and most of the young people thought it was an extremely beneficial experience," Father White said.





AT THE MISSION — Deacon Michael C. Newman is full-time retreat minister at the Mission San Luis Rey in Oceanside. The retreat center's chapel is used by Catholics and non-Catholics alike; the facility has 55 double rooms, once used as a seminary for the Franciscans.

People on retreats have to "clean away a lot of debris...quiet down and listen before they even become aware of their need," said Sister Paula Thompson, prioress of the Benedictine Convent of Perpetual Adoration, which overlooks Mission Bay.

THE CONVENT'S six-room retreat facility can serve seven people and is also used by visitors, including the Sisters' parents. Guests are "nearly always" there.

Directed retreats cost $25 a day and non-directed retreats are $20. Reservations are a must for the small facility.

Retreatants can eat their three meals a day with the Sisters or in the privacy of their rooms, Sister Paula said.

RETREATS ARE popular, Sister Paula said, because "people are asking for time away and looking for a deeper walk with the Lord — more interiority."

Parish Easter Schedules

MISSION SAN LUIS REY PARISH
4070 Mission Ave.,
San Luis Rey, CA 92068
757-3250

HOLY SATURDAY
Easter Vigil Liturgy and Mass — 7:30 p.m.

EASTER SUNDAY
6:00 a.m. (Sunrise Outdoor Mass)
7:30 a.m, 9 a.m. (Outdoor), 10:30 a.m.
12 noon and 7:30 p.m.

ALL HALLOWS CHURCH
6602 La Jolla Scenic Drive
La Jolla, CA 92037
459-2975

HOLY WEEK SCHEDULE
April 19, Holy Thursday, 7:30 p.m.
April 20, Good Friday, 1 and 7:30 p.m.
April 21, Holy Saturday, 7:30 p.m.
April 22, Easter Sunday, 7:30, 9, 10:30 a.m.; 12 noon.

ST. VINCENT DE PAUL CHURCH
4077 Ibis St., San Diego, 92103
299-3881
HOLY WEEK SCHEDULE

Saturday, April 14: Blessing of palms: 5:30 p.m.
Palm Sunday
Masses: 8, 9:30 and 11 a.m.
Monday, Tuesday and Wednesday: Masses: 6:30, 8 a.m. and 5:30 p.m.
Holy Thursday
Confessions: 4 to 5 p.m.; 9 to 10 p.m.; Mass of the Lord's Supper: 7:30 p.m.; Adoration until midnight.
Good Friday
Private Worship: 8 a.m. to 2 p.m.; Liturgy of Good Friday 2 and 7:30 p.m.; Confessions: 3-4 p.m.; 8:30-9:30 p.m.
Holy Saturday
Confessions: 10-11 a.m.; 4-5 p.m.; Mass of the Resurrection: 7:30 p.m. Fulfills Easter obligation
Easter Sunday
Masses: 8, 9:30 and 11 a.m.

MARY, STAR OF THE SEA CHURCH
7727 Girard Ave., La Jolla, CA 92037
454-2631

Holy Thursday
Low Mass at 8 a.m.; Concelebrated Mass and Procession to the Altar of Repose at 5:15 p.m.; Visits to the Repository until 10 p.m.; Spanish Mass 7:30 p.m. - Parish Center.
Good Friday
12 Noon - "The Seven Last Words of Christ" by Theordore Dubois with our Parish Choir and Soloists; and Solemn Liturgical Service. (Communion at this Service only). Good Friday is a day of Fast and Abstinence.
Holy Saturday
Easter Vigil Service and Mass at 5 p.m.; Mass in Spanish at 7:30 p.m.
Easter Sunday
Masses at 7, 8, 9, 10 (High Mass), 11 a.m., 12 noon and 5 p.m.
Confessions
Friday: 2-3:30 p.m. and 7:30-8:30 p.m.; Saturday: 2-4 p.m.

ST. THERESE CHURCH
6016 Camino Rico, San Diego, CA 92120
582-3716

Holy Thursday
7:30 p.m.: Commemoration of the Last Supper.
Good Friday
2:00 p.m.: Commemoration of the Passion & Communion Service
3:00 p.m.: Stations of the Cross
7:30 p.m.: Communion Service
Holy Saturday
7:30 p.m.: Easter Vigil — the most solemn ceremony of the Church's year.
Easter Sunday
Same Mass schedule as Sundays — 7, 9, 10:30 a.m. and 12 noon. NO EVENING MASS at 5:30 p.m. on Easter Sunday. SPECIAL CHILDREN'S MASS at 9 a.m. in the Social Center.

ST. JOSEPH CATHEDRAL
1535 Fifth Ave., San Diego, CA 92101
239-0229

EASTER SCHEDULE

HOLY THURSDAY, April 19
5:15 p.m.: Solemn Concelebrated Mass of the Lord's Supper. Mandatum Ceremony (Washing feet of Twelve Apostles), Solemn Procession of the Blessed Sacrament to Altar of Repose.
6-9 p.m.: Adoration of the Blessed Sacrament and private prayer.

GOOD FRIDAY, April 20
12 noon - 1:30 p.m.: The Seven Last Words of Christ. *Father, forgive them for they know not what they do... This day you will be with me in Paradise... Woman, behold your son. Son, behold your mother...My God, why have you forsaken me?...I thirst...It is consummated...Father, into your hand I commend my spirit.*
1:30 p.m.: Solemn Liturgy of Our Lord's Passion and Death. (Holy Communion may be received during the Solemn Liturgy about 2:15 p.m.)
5 p.m.: Stations of the Cross.

HOLY SATURDAY, April 21
6:30 p.m.: Easter Vigil Mass. **Confessions:** 11-12 noon and 4-5 p.m.

EASTER SUNDAY, April 22
Masses: 6:30, 7:30, 9, 10:30 a.m., 12 noon, 5:15 and 6:30 p.m. (NOTE: No Confessions on Easter Sunday. To celebrate the Easter Triduum with renewed hearts, early confessions are encouraged.)



St. Patrick's Seniors; 'The need to get away'

By Susan Nowak

TIJUANA — "I haven't been to Tijuana for 40 years," Rosa Brockling said as the tour bus she sat in pulled away from St. Patrick's Church in North Park. When she saw the border city again, she noticed the new paved roads, modern shopping centers and sculptures.

Mrs. Brockling is in her 80s and walks with difficulty. She could never take a trip to Tijuana on her own, she said.

SHE IS one of many elderly citizens grateful for tour groups like St. Patrick's Seniors, a three-year-old enterprise run by Carrie Johnson and assistant director Mary Gigliotti.

"They need to get away," Mrs. Johnson said. She is regularly reminded of that fact as she leads an average of three bus trips each month.

Tours are relatively worry-free; at least the travelers know someone is looking after them. The tourists are warned about long walks, stairs and other potential hazards.

"I HAVEN'T been here for five years or more," Rose Burgio, a Blessed Sacrament parishioner said as she prepared to watch a Mexican travelogue at the Tijuana Cultural Center.

She and her daughter, Josie Rizzo, came together. They are widows who wanted "to see something different...It's the only way we can get out," Mrs. Rizzo said.

The stereotyped reputation of Tijuana is just one reason they wouldn't even think of making such a trip on their own. "It's a lot nicer than we've heard," Mrs. Rizzo, a parishioner of Our Lady of Perpetual Help in Lakeside, said.

NOT ALL the tourists with St. Patrick's are senior citizens or Catholics or even members of the parish, Mrs. Johnson said. Word-of-mouth has popularized the trips, she added.

St. Patrick's Seniors, which operates under business license as "Carrie's Caravan," offers one-day and multi-day excursions as close as Lawrence Welk's in Escondido and as far away as Australia.

Nearly all the trips are bus excursions. One bus is normally taken, but popular trips, like the one on April 2 to Tijuana, required taking two buses.

ABOUT 85 seniors toured the Camino Real Shopping Center, the International Trade Center and the Tijuana Cultural Center. They had lunch at a local restaurant.

"There's no rush in this. That's what I like about it," Mrs. Brockling said. Walking dowstairs leaves her dizzy, so the last thing one needs to think about is hurrying, she said.

Ingrid Pfeffer belongs to the Spanish class held at the 11-year-old St. Patrick Senior Center. The tour group idea grew out of the center.

MRS. PFEFFER is a Lutheran who has come to the center nine years for bridge, bingo and Spanish. "The people are so friendly, so lovely," she said. "That's one of the reasons I come here."

Many of the Tijuana tourists took advantage of the low prices at the shopping center. Hosiery, coffee, kahlua and baked goods seemed to be most popular.

The bus driver warned about the reported health hazards of vanilla, a product once bought in large quantities by Americans in Tijuana.



SENIORS' TOUR — Joe Geddis and Rosa Brockling enjoyed a drink and conversation when St. Patrick's Seniors toured Tijuana recently.

THE VISITORS were also warned about any long walks or stairs they might encounter. Mrs. Johnson thinks such concern gives customers a feeling of well-being.

Mrs. Johnson is not a senior citizen, but plans the trips because of the need and because she enjoys helping the elderly, she said. "My mother is 98-years-old and I just love older people. I can see what it means to have them get out. I have a great deal of affection for them."

She also has arthritis, she said, and the tourists know she can relate to the pain many of them have in their joints.

TRAVELING WITH a tour group is the best way to go, Mrs. Burgio said. She and her daughter went to Tijuana with relatives, had to walk a lot more and didn't have a very good time.

Her daughter agrees that tour group travel is best. "It's a nice bunch of people and we wouldn't find these nice places if we went by ourselves."

SAN DIEGO — A Christian rock concert with ***Priority 1*** is one April event planned by diocesan young adult groups. The concert begins at 8 p.m. April 14 at St. Martin of Tours parish hall, La Mesa. A donation will be taken at the door. Holy Trinity parish's young adult group will have a Mass and dinner at the Cardijn Center, 4369 46th St., April 15 at 5:30 p.m. Details on the event are available at 588-9039 or 442-9002. A roving Mass will be offered at Ascension parish, April 29 at 7 p.m. Mass will be celebrated in Miller Elementary School's Auditorium, at Shields Street and Santo Road, Tierrasanta.

HOLY CROSS

CEMETERY &

MAUSOLEUM

May the peace and the joy of the risen Christ be yours at Easter and throughout the whole year.

4470 Hilltop Drive, San Diego, California, 264-3127



"I am The Resurrection and The Life; whoever believes in me, though he should die, will come to life; and whoever is alive and believes in me will never die."
(John 11:26)

Vatican's Swiss Guard: More than just ceremony

By Sister Mary Ann Walsh

VATICAN CITY (NC) — The 100-man Swiss Guard, one of the world's smallest and most colorful armies, is more than ceremonial, said Sgt. Hans Roggen, a guard for 18 years.

Roggen, who joined the guards in 1966 during the pontificate of Pope Paul VI, was interviewed about the work of the guards, who, with the Vatican police, are responsible for protecting Vatican City.

THE SWISS Guards are part of the security at papal Masses, during the pope's visits outside Italy and in the Apostolic Palace, which includes the papal apartments and key Vatican offices.

To qualify for the Swiss Guards a candidate must be Swiss and Catholic. He also must have been in Switzerland's military, be in good physical condition and be of good character.

Roggen's photograph album, filled with pictures of papal trips and ceremonies, testifies to his long service. They recall memories both exciting and sad.

"I WAS one of the first to know about the death of Pope John Paul I," he said, recounting the disbelief of Vatican officials when he told them the pope of 34 days was dead.

But his worst experience was May 13, 1981, when Pope John Paul II was seriously wounded in an assassination attempt. Roggen was about 30 feet from the pope.

"I knew immediately they were gunshots," he said, describing the "clear dry sound, not like you hear from guns on television."

SECURITY FORCES in uniform and in plain clothes attend the audiences.

"I was in uniform," he said, noting that the 16th-century ceremonial Swiss Guard uniform complete with sword and puffed sleeves impedes rapid movement. Rather than head for the pope's jeep, into which two plainclothes guards already had leaped, he went toward the sound of the shots and helped remove Mehmet Ali Agca, who was later convicted of the assassination attempt, from the scene.

"We moved Agca to the Italian police station and told them to get him away from the Vatican as soon as possible," he said.

ROGGEN HAS credited the guards' professionalism in controlling the crowd of about 30,000 people.

"There was no panic among the crowd," he said. "None of the people ran."

Protecting three popes has given Roggen an insight into the different styles of each.

POPE PAUL VI, who rose from the Roman Curia to the papacy, "had a reserve," he said. "But people around here loved him."

Pope John Paul I never appeared comfortable as pope, he added. "He was always reticent, shy."

He described the present pontiff as "his own man. He has his own mind, and he knows what he wants. When he wants to see people in the crowd, he goes to see them. If he wants to take a lot of time with them, he takes it," he said.

"YOU ALSO know that Pope John Paul II will go straight to the sick and to kids and that he doesn't want too many officials and security people around him."

Working in the Vatican means that guards must maintain a certain poise and demeanor.



NC photo by Arturo Mari

GUARDING THE POPES — Sgt. Hans Roggen, a Vatican Swiss Guard for 18 years, is greeted by Pope John Paul II in the guards' quarters.

"You can't believe the number of lunatic people who come here. They say, 'I'm Jesus Christ and I want to see the pope.' Others say they have a message from God," said Roggen.

"SOME SAY the pope is expecting them for dinner," he said. "A few threaten to jump from the dome of St. Peter's if they can't see him. You have to be nice to all of them. Usually it takes 15 to 20 minutes to convince them to write a letter to the pope."

Every third day, Roggen is stationed at the bronze door, the entrance to the Apostolic Palace.

"You have to be very careful here," he said. "People come disguised as clerics. We're not supposed to stop bishops and a few false bishops have tried to enter."

ROGGEN SAID guards have a sixth sense for spotting charlatans.

"You ask a few questions about the Church and they become edgy," he said.

Roggen said Pope John Paul II has brought a greater openness to the papacy. He cited the number of pictures of his family with the pope.

Diplomat school has few students, wide impact

ROME (NC) — The Pontifical Ecclesiastical Academy has few students but its impact is worldwide.

Its graduates form the diplomatic corps which represents the Vatican to more than 100 countries and to the bishops in those countries.

THE ACADEMY is located in Rome and has 32 students, including four from the United States. One of them, Father Steven Otellini of the Archdiocese of San Francisco, recently described the process of diplomatic education.

Among the courses which the priests study are international law, diplomacy, history, world culture, Latin culture and diplomatic law.

Students are also required to study foreign languages such as Italian, French, English, Spanish and German, said Father Otellini.

THE OTHER U.S. students are Father Daniel Pater of the Archdiocese of Cincinnati; Father Timothy Moran of the Archdiocese of Boston; and Father Thomas Gullickson of the Diocese of Sioux Falls, S.D.

Students, who must be ordained priests and no more than 31 years old when they enter the academy, attend the school for two to four years. The length of time is determined by the priest's academic credentials upon entering.

All graduates must hold a doctorate so those who enter the academy without one must study for it while they study diplomacy.

FATHER OTELLINI, ordained in 1978, had the equivalent of a master's degree in theology when he entered in 1982 and plans to graduate in 1986 after receiving a doctorate in canon law. All graduates must have a degree in canon law, although it need not be a doctorate.

"The canon law degree is required because there is a lot of law involved in the work," said Father Otellini. A doctorate is required because it helps establish credibility in government, Church and diplomatic circles, he added.

Character formation, stressing "objectivity, neutrality and honesty," also is a part of the training, said Father Otellini.

"THESE HAVE to be evident," he said, "because a diplomat has to be acceptable as a person of trust."

He also said that training includes development of a diplomatic outlook.

"One of the primary obligations of a diplomat is to insert oneself into the country as much as possible in order to understand the country. He does so not by speaking out but by listening to as many voices as possible. He does not have to be seen a great a deal in public forums but he has to listen a great deal," said Father Otellini.

APPOINTMENTS TO the academy come through the Vatican Secretariat of State, the agency which oversees Vatican diplomats and the nunciatures, the Vatican term for describing its embassies.

Graduates also work in the Council for the Public Affairs of the Church, a sister office to the Secretariat of State which examines questions specifically related to church-state relations.

The current students come from 16 countries, reflecting the call of the Second Vatican Council for the "internationalization of the Secretariat of State." The four U.S. priests constitute the largest group after the 12 Italians.

UPON GRADUATION, the young diplomats usually join the staff of an apostolic delegate, someone who represents the Vatican to the bishops of a country, or the staff of a nuncio or pronuncio who represents the Vatican to the local Church and is the diplomatic representative of Vatican City to the country.

Their work may include negotiating a concordat treaty outlining the relationships between Church and state in a given country or mediating disputes between nations.

Graduates of the academy, which was founded 283 years ago, generally are not assigned to their home country for fear that they may not be able to maintain objectivity.

FATHER OTELLINI said that nunciatures vary in levels of prestige and importance.

"Assignment to the nunciature in the United States is very prestigious," he said, citing the U.S. position as a world power. "Paris is also significant, not so much for its current position in the world but because of its history."

An assignment in the Holy Land also is important.

"IT'S NOT a comfortable life," he said, "but whoever is there is going to have the confidence of the secretary of state."

There are approximately 230 active diplomats in the Church's diplomatic corps.

RSCJ superior on visit here



VISITING — Sisters Hanni Woitsch, RSCJ; Sister Helen McLaughlin, RSCJ; Sister Anne O'Neil, RSCJ.

ALCALA PARK — The superior general of the Religious of the Sacred Heart recently visited the Sisters of her order who work in the San Diego area.

Sister Helen McLaughlin, a native of Scotland, came here from Rome April 4 and 5 with Sister Anne O'Neil, provincial of the U.S. province of RSCJs, and Sister Hanni Woitsch, an Austrian.

THE THREE began their U.S. tour in Seattle April 1. After the San Diego visit they left for San Francisco. They plan to visit 12 cities with Religious of the Sacred Heart.

Another two-woman team at the same time visited seven other areas served by the international order. Representatives of all the convents of RSCJs will meet April 13-17 in Boston. There are about 750 Religious of the Sacred Heart in the states.

Around the Diocese

Sunday Mass, a Catholic Liturgy for Television Sunday, April 15, 7 a.m. Channel 39 Father Joseph Battaglia Celebrant

Fish fry, sponsored by Cabrillo Council 2891, Knights of Columbus, at 4425 Home Avenue, April 13, 6-7:30 p.m., $3.50.

His Last Days, an original musical written by two Imperial Valley youths, will be performed by Catholic Youth Productions, April 13-14 at 8 p.m. and April 15 at 2 p.m. and 8 p.m. at Palmer Auditorium, Brawley. Music written by Dallas Holm will be performed by a 24-piece live orchestra. Donation is $4 or $5 at door. Half-price admission for youth 16 and under. Details: 357-0491.

Godspell will be performed by Tom Rusch Productions at the Don Room of the El Cortez Hotel, 702 Ash Street. Cost is $10 main floor, $8 sides. The 8 p.m. performances are April 13-15 and April 19-21. Matinees at 2 p.m. are set for April 14, 15 and 21. Group rates available. Reservations: 231-4703.

Mary M....A Visit with the Magdalene, is a one-act drama to be performed April 14 at 8 p.m. at Our Lady of Grace Church, El Cajon. Mary Betten, writer of the play, will perfom. Free. Donation accepted.

"Shower of Fashions" from Anna's of Chula Vista, will be shown at St. Charles Church hall, 990 19th St., Imperial Beach, April 14 at 7:30 p.m. Door prizes. Hosted by St. Charles Altar and Rosary Society. Donation $3.50. Reservations: 423-1287.

In the Power of the Spirit is the title of North County Charismatic Day of Renewal, April 14 at St. Patrick Church, 3821 Adams, Carlsbad.

Secular Franciscans (Third Order) meet in the chapel of the parish center adjacent to Mission San Luis Rey, near Oceanside, April 15 at 2 p.m. Visitors welcome.

Secular Order of Discalced Carmelites (Third Order) will hold its regular monthly meeting at the Carmelite Monastery, April 15. Details: 444-4971.

Bowling and brunch with PATRONS, a suuport group for separated, divorced and widowed, is planned April 15 at 10 a.m. at Aztec Bowl. Call Don at Aztec Bowl for details.

"A Choral Tenebrae Meditation on the Passion" by Lani Smith and directed by Gene Regard will be performed April 15, Palm Sunday, at Mission San Diego de Alcala at 7:30 p.m. Valantina Fillinger, organist. The combined choirs of Mission San Diego and St. Michael Church, Poway, will sing.

Bible class at St. Patrick Church hall, North Park, April 16 at 7:30 p.m. will be taught by Augustinian Fr. Jerry Bevilacqua.

"Glory of Easter" at the Crystal Cathedral, April 17, will be seen by St. Patrick's Seniors tour group. Cost is $28. Info: 282-7109 or 232-0708.

Prince of Peace Abbey is the site for La Jolla Deanery, Council of Catholic Women's Holy Week Day of Recollection, April 17-18. Women can attend either day. The April 17 session runs from 9:30 a.m.-2:30 p.m. Donation is $5. Reservations: 755-2995 or 223-3245.

Rosary recitation at 12:45 p.m., April 18 precedes the monthly meeting of Court Mother of Divine Grace 1687, Catholic Daughters of the Americas, at Ocean Beach Women's Club, Bacon and Muir St.

Holy Week Retreat at Mission San Luis Rey Retreat Center, is slated for April 19-21 beginning with Seder meal and Eucharist at 7 p.m. Led by Fr. Michael Weishaar, OFM. Reservations: 757-3659.

Good Friday Soup and Bread Meal will be hosted by Cabrillo Council 2891, Knights of Columbus, April 20. Donation. More: 465-7115.

The Great Pacific Northwest (Portland, Seattle, Victoria-Vancouver, B.C.) will be seen by St. Patrick's Seniors, April 23-May 9 via bus and Amtrak with a stop at the Shrine of Our Sorrowful Mother in Portland. The 17 day-16 night tour is $1,059.50 double occupancy, or $1,450.50 single occupancy. Details: 282-7109 or 232-0708.



Photo by Larry Plaster

LIBRARY DEDICATED — Bishop Leo T. Maher and Msgr. I. Brent Eagen were among the guests April 8 for the dedication of the University of San Diego's Helen K. nd James S. Copley Library. Also there were Helen K. Copley of the Copley Newspapers and Katharine Graham, chief executive officer of The Washington Post.

Liturgy of the Word will be followed by small group discussion on "Transition from the Cocoon to the Butterfly" at St. James Chapter of North American Conference of Divorced and Separated Catholics, April 23. Mass at 7:30 p.m., meeting at 8. Cost is $1. More: 755-2754.

Bible class taught by Fr. Jerry Bevilacqua, OSA, will begin 7:30 p.m., St. Patrick Church hall, April 23.

Mass and healing service, offered by Fr. Jerry Bevilacqua, OSA, April 24 at 7:30 p.m. at Our Lady of Grace Church, Fletcher Hills. Details: 284-2674.

Dessert card party, noon-3:30 p.m., is planned for April 24 by Stella Maris 183, Young Ladies' Institute. Donation $2. Bring own games or play bridge, canasta or Uno.

Single Again, a supportive group for separated, divorced and widows, will meet April 25 at 7:30 p.m. at Old Mission San Diego, 10818 San Diego Mission Road, in La Sala. More: 283-7319 or 296-0121.

"Labor-Management Relations" will be discussed by Professor Wextein from University of San Diego, April 26 at 7 p.m. in Hannon Hall of Our Lady of the Sacred Heart Auditorium, corner of 42nd and Orange streets.

Electric Grandmother will be shown in north conference room, Our Lady of the Sacred Heart Auditorium, corner of 42nd and Orange Streets, April 27 at 7:30 p.m.

Quest for Insight, a weekend experience in Christian community, will be held at Camp Oliver, 30 minutes east of El Cajon. The April 27-29 retreat costs $40 or $75 for married couples. A $20 deposit is required. Fr. William Gold is priest-leader. Info: 462-3814 or 941-5560 or write 7061 Russan Lane, Lemon Grove, Ca., 92045.

Men's Retreat at Hi Pass Camp will be held April 27-29 and led by Fr. Jerry Bevilacqua, OSA. More: 459-2977 or 454-0971.

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Padre Miguel Diehl encabezará Renovación Carismática Hispana

Por el Diácono James Steinberg

El Padre Miguel Diehl ha sido nombrado director del movimiento de Renovación Carismática Diocesana en español. La noticia le llegó al Padre Diehl por carta del Sr. Obispo Leo T. Maher mientras estaba en Cuernavaca, México.

"El nombramiento ha sido una sorpresa para mí," dijo el padre Diehl a su regreso a San Diego. "Aún no acabo de asimilarlo. No tengo planes, pero sé que voy a ir despacio y con cariño. Y serviré, serviré con amor..."

EL NOMBRAMIENTO vino después de consultarlo y recibir la aprobación del Sr. Obispo Gilberto E. Chávez, Vicario para los de habla hispana, dice la carta del Sr. Obispo Maher al padre Diehl; la renovación carismática continuará bajo la dirección total del Padre Ralph Weishaar "para que haya uniformidad en la dirección," dice la carta del obsipo.

Tanto el Padre Diehl como el Padre Weishaar continuarán su residencia en la Misión de San Luis Rey, pero sus actividades tienen como base el Centro de Renovación Carismática en La Jolla. El ministerio del Padre Diehl desde que está en la Misión de San Luis Rey, y desde que se ordenó como sacerdote, ha sido con los hispanoparlantes.

Proviniente de la Diócesis de Tucson, Arizona, el Padre Diehl ha servido en la Diócesis de San Diego durante los últimos diez años. Fué piloto de Clipper transatlántico para Pan American Airways antes de la Segunda Guerra Mundial, y después piloto en la Naval de Estados Unidos. Conoció a los mexico-americanos por primera vez cuando estaba apostado en Texas durante la guerra.

"TENIA MIEDO. Yo era de un pequeño pueblo rural en Pennsylvania. Mantenía mi distancia de ellos, pero observaba lo mucho que trabajan. 'Algun día voy a trabajar con estas gentes,' decidí. Pero no tenía idea de que iba a ser sacerdote."

Después de su ordenación el Padre Diehl fué misionero de la Sociedad de San Jaime en Ecuador y Perú. Allí fué donde conoció al Padre J. Raymond Moore, ahora párroco de la iglesia de San Juan de la Cruz en Lemon Grove.

Cuando vino a esta Diócesis, el Padre Diehl primero sirvió en la iglesia de San Francisco en Vista y luego en la Sagrada Familia en Linda Vista, donde ayudó a establecer grupos carismáticos hispanoparlantes que "todavía están fuertes." Desde que fué a la Misión San Luis Rey, su principal ministerio ha sido con los muchos indocumentados en el Condado Norte.

¿QUE SIGNIFICA la renovación carismática para el Padre Diehl?

"Para mí ha sido una manera de vivir y meditar más personalmente sobre la palabra de Dios y reconocer a Jesucristo dentro de mí...es un crecer en el conocimiento de Jesucristo a través de Sus palabras y sacramentos."

El movimiento de renovación carismática satisface la gran ansiedad que tiene la gente de conocer la Biblia. "Espero que al estudiar las Sagradas Escrituras se logre unidad entre el pueblo de la Diócesis, en unión con nuestros obispos."

SU NUEVO puesto con los hispanoparlantes es muy especial para el Padre Diehl. "Amo a la gente mexicana. Me gusta trabajar con ellos. Es difícil trabajar en dos idiomas y dos culturas al mismo tiempo."

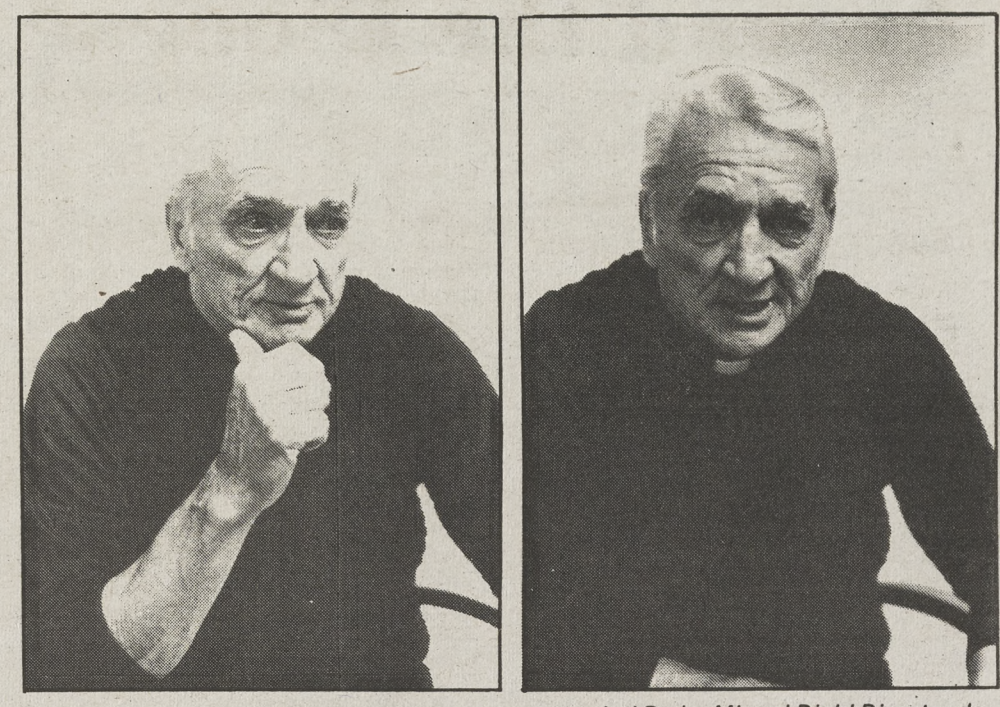
Durante su viaje a México el Padre Diehl fué a Veracruz donde visitó con un sacerdote que atiende sólo a 40,000 gentes desparramadas en cinco parroquias.

Estando allí un hombre lo llamó, diciéndole: "Padre ¿no se acuerda de mí?" El hombre había estado en Estados Unidos ilegalmente y había sido ayudado por el Padre Diehl en la Misión San Luis Rey. "Me dió mucho gusto volver a ver a este hombre," dijo el Padre Diehl.

LO QUE MAS impresiona al Padre Diehl es la fe del pueblo mexicano y sus fuertes lazos familiares. "Solamente una vez en cinco años y medio me encontré con un mexicano en un hospital para convalescientes. Los mexicanos quieren y respetan a sus ancianos."

Para el Padre Diehl, su ministerio es una reflexión de ese amor que se manifiesta en "lo que sale de mi mente, de mis labios, de mis acciones..." dice.

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NOMBRADO — El Excmo. Sr. Leo T. Maher asignó al Padre Miguel Diehl Director de la Renovación Carismática para los Hispanoparlantes.

Resumen de Noticias

WASHINGTON (NC) — La Carta Pastoral de los obispos norteamericanos sobre el Ministerio Hispano ha sido publicada en forma de un folleto, tanto en inglés como en español, por la Oficina de Publicaciones de la Conferencia Católica de los Estados Unidos.

La Carta Pastoral de 9,000 palabras, "La Presencia Hispana: Desafío y Compromiso" fue aprobada, con modificaciones, en la Asamblea Nacional de la Conferencia de Obispos Católicos, llevada a cabo en noviembre, aquí en Washington, fechada el 12 de diciembre, fiesta de Nuestra Señora de Guadalupe.

La versión inglesa fue difundida el 10 de enero y la edición bilingue de 73 páginas fue publicada a principio de abril.

En la Carta Pastoral, los obispos califican a la creciente comunidad hispana en los Estados Unidos como "una bendición de Dios," que presenta un desafío a la Iglesia y a sus miembros a ser más abiertos a la diversidad de las expresiones religiosas.

(El folleto puede ser adquirido a 1 dólar, en la Oficina de la Conferencia Católica, 1312 Massachusetts Ave., N.W., Washington, D.C., 20005.)

WASHINGTON (NC) — Los Estados Unidos deberían enfocar su política en América Central en las esfuerzos de mediación del grupo de cuatro naciones Contadora, para establecer la paz en la región, dijo un funcionario de la Conferencia Católica de los Estados Unidos.

El Padre de la Santa Cruz, William M. Lehers, Director de la Oficina de Justicia y Paz Internacional de la Conferencia Católica, dijo en una entrevista que el gobierno Reagan ha dado su apoyo a las propuestas de Contadora como "un elemento" en su política en América Central.

"Nuestra posición es que no debería ser sólo un elemento, pero el principal elemento, en la política gubernamental de los Estados Unidos," dijo el padre Lehers.

El grupo Contadora esta integrado por México, Venezuela, Panamá y Colombia. Esta tratando de promover las negociaciones para resolver los conflictos de América Central y ha hecho un llamado para el desarme de la región y la salida de todo personal militar extranjero.

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Thank you St. Jude for favors received. I shall continue to pray to you. D.M.F. 4/5,12,19,26

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R.L.V. 4/5,12,19

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/s/Jessica A. Watson
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84 6287
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Crew Alumni Association
Located at:
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San Diego, CA 92110
Is hereby registered by the following owner:
Matthew J. Stehly
12450 Santa Catalina Rd.
Vallewy Center, CA 92082
This business is conducted by an association.
/s/Matthew J. Stehly
President
This statement was filed with the County Clerk of San Diego County on Mar. 29, 1984. Statement expires Dec. 31, 1989. 4/12,19,26,5/3

media notebook

By Michael Gallagher
NC News Service

A rural family in the West comes to terms with the most agonizing of tragedies — the death of a child — in ***The Stone Boy*** (TLC-Fox), a fine, understated film by novice director Christopher Cain.

Arnold and Eugene (Jason Presson and Dean Cain) are brothers, one only 12, the other a young man. On a beautiful spring morning, they wake up ahead of the rest of the Hillerman family. The night before, their father had told them to go out and pick peas before the sun rose high. And so they do, after some initial brotherly horseplay.

ON THE way out the door, young Arnold stops to take a shotgun from a wall rack, hoping to bag a duck in the pond next to the pea field, an impulse that alters forever the quality of this ordinary morning. For a few moments later, the gun discharges as Eugene helps Arnold through a barbed wire fence, and the older brother falls dead.

Traumatized by what has happened, Arnold goes ahead to fulfill his father's orders and doesn't come in to break the news until the rest of the family is down for breakfast. Arnold's father, Joe (Robert Duvall), mistakes his son's lack of apparent emotion for incomprehension. Though a loving father at heart, he makes the wrong-headed decision to leave the boy alone until the extent of what he has done has sunk in.

Arnold's mother (Glenn Close) is not so sure of the wisdom of her husband's decision, but goes along with it. And so the tragedy is compounded.

A SUBPLOT that crucially affects events involves neighboring relatives Andy and Lu Jansen (Frederic Forrest and Gail Youngs), whose marriage comes apart because of Andy's infidelity. Stung by the rejection of her husband, Lu lashes out at the silent Arnold, thus helping to break through his isolation, unthinking malice affecting what parental love would not.

The only one who really understands Arnold's plight is his grandfather (that fine character actor Wilford Brimley). His carefully nuanced regard and respect for his grandson turns out to be the main factor in the boy's recovery. (As he often does, Brimley steals the movie despite the intense competition from a uniformly fine cast.)

There is nothing pretentious about ***The Stone Boy*** and not a great deal happens in it, but everything in it is well done, beginning with Cain's direction and Juan Ruiz-Anchia's splendid cinematography. Cain has gotten a fine performance from young Jason Presson, making his movie debut as Arnold.

AS MIGHT be expected, Robert Duvall and Glenn Close are perfect as the parents. (It's admirable, I think, that rather than taking big, flashy roles in mediocre or worse films — something so many of their colleagues are prone to do — these two superb performers are content to take relatively inconspicuous roles in a good film like this.)

Forrest is very good as the philandering husband. Despite the suffering his unthinking lust causes, we never lose sight of the humanity that's there, however much he's betrayed it. Gail Youngs is outstanding as Lu, and the scene between her, transformed into a Reno barmaid, and the runaway Arnold is one of the highlights of the film.

Also worth mention is the sensitivity of Linda Hamilton's brief portrayal of a young mother who befriends Arnold on a Greyhound bus.

THE ONLY difficulty I have with ***The Stone Boy*** is that the father's incomprehension and the mother's acquiescence in his decision to leave Arnold to work things out on his own are both a little hard to take. That qualification aside, however, this quiet film is well worth seeing. It's the kind that rarely comes our way in this day of sex and violence and dazzling special effects.

Capsule Movie Reviews

• ***Misunderstood*** (MGM-UA)

Gene Hackman plays a widower who is slow to come to terms with his loss and make a new life for himself and his two young sons (Henry Thomas and Huckleberry Fox, who scored in ***E.T.*** and ***Terms of Endearment,*** respectively). The picture is pleasant enough with competent acting and an exotic setting (Hackman is a wealthy businessman who lives in a palace-like house in Tunisia). But director Jerry Schatzberg, working from a lackluster script by Barra Grant, is unable to strike any dramatic sparks from the situation and characters, until a contrived tearjerker of an ending. There is a bit of vulgar language. The U.S. Catholic Conference has classified it A-II, adolescents and adults. The Motion Picture asociation of America rating is PG, parental guidance suggested.

• ***Romancing the Stone*** (Fox)

A best-selling author of romance fiction (Kathleen Turner), sedate and timorous by nature, finds herself plunged into wild adventure when she goes to Colombia to ransom her kidnapped sister. A handsome American adventurer (Michael Douglas) turns up to save her at fairly regular intervals. Directed by Robert Zemeckis and written by Diane Thomas, ***Romancing*** strives hard for, but never achieves, a tongue-in-cheek style which is supposed to take the realistic edge off things and allow for laughs. So it remains an uncertain effort throughout, the only really bright moment coming when Miss Turner's novelist discovers an avid fan of her work (Alfonso Arau) under extremely unlikely circumstances and just in the nick of time. Part of the trouble with the film is that Douglas, unlike Miss Turner, is unable to effect anything resembling a light touch. Because of some rather graphic violence, some partial nudity in a bedroom scene and some rough language, this is mature fare, and it has been classified A-III, adults, by the U.S. Catholic Conference. The Motion Picture Association of America rating is PG, parental guidance suggested.

SAN DIEGO — Four spiritual enrichment programs will be offered in April and May at Blessed Sacrament Church. "Stump the Expert" is the title of a question-answer session on the Church April 30 and May 7 at 1 p.m., and May 22 and 29 at 7:30 p.m., in the parish hall with Father William Mooney, pastor. "Survival into the 21st Century," a four-week study course on the U.S. bishops' pastoral on war and peace will be available at 7 p.m. in the hall, April 24, May 2, 8 and 15. Materials will cost $2. Deacon Louis Principe will lead a five-week series on "The Holocaust" and how it relates to the Christian conscience today. It is set for April 30, May 7, 14, 21 and 28 in the school library at 7 p.m. Scripture studies, led by Sister Eleanor McNally, CPPS, begin the week after Easter and last until June 14. The studies are set for Tuesdays at 9:30 a.m. in the parish library, Wednesdays at noon at 4556 El Cerrito Drive and Wednesdays at 7 p.m. in the Religious Education Office of Blessed Sacrament.

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